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TERMS.

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SLAVERY.

From Miss Martineau's 'Society in America.'

POLITICAL INFLUENCE OF SLAVERY.

When I entered the United States, there was an absolute and most ominous silence in Congress about slavery. Almost every leading man there, told me in conversation that it was the grand question of all; that every member's mind was full of it; that nearly all other questions were much affected, or wholly determined by it; yet no one ever alluded to it in public. Before I left, it had found its way into both houses. The houses had, in some sort, come to a vote upon it, which showed the absolute abolition strength in the House of Representatives to be forty-seven. The entering wedge having been thus far driven, it is inconceivable that the nation will allow it to be withdrawn by surrendering their right of petition. When I left, however, the people had virtually no right of petition with regard to the District over which they—i. e. their Congress—have an exclusive jurisdiction.

Again. There were loud and extensive complaints, last session, of the despotism of the chair in the House of Representatives, chiefly in connexion with the subject of slavery. No members, it was said, were allowed a fair hearing but those who sat in a particular part of the house. If this complaint arises out of the peevishness of political disappointment, it will soon be contradicted by facts. If it is true, it is a grave injury. In either case, the chair will not long possess this power of suppression. If the favored are few, as the complaint states, the injured many will demand and obtain the power to make themselves heard in turn; and no spirit of party can long stand in the way of a claim so just.

Again. After the gentlemen of Charleston had disgraced their city and country, by breaking into the post-office, and burning the contents of the mail-bags, in their dread of abolition papers, a post-master wrote to a member of the cabinet, desiring his approbation for having examined and refused to forward certain papers mailed at his office. The member of the cabinet, Kendall, gave the desired sanction to this audacious stoppage of the post-office function, declaring that the good of the community (as judged of by the individual) is a consideration above the law. The strangers in the land knew not what to make of the fool-hardiness of hazarding such a declaration, in a man of Kendall's wit. It was known that he desired the office of post-master-general: that the President wished him to have it, and that the doubt was whether the Senate would confirm the appointment. Soon after this apparently fatal declaration, he was nominated, and the Senate confirmed his appointment. The declaration, no doubt, seated him in office. The southern members were won by it. Kendall calculated rightly for his immediate object. What is to become of him when the people shall at length recognize the peril and insult to themselves of one of their favored servants declaring the will of an individual to be occasionally subversive of the law—*i. e.* of the will of the majority—remains to be seen. Meantime, the continuance in office of the person whose declaration to the above effect remains unretracted, may be regarded as one of the deepest wounds which has been inflicted on the liberties of the nation.

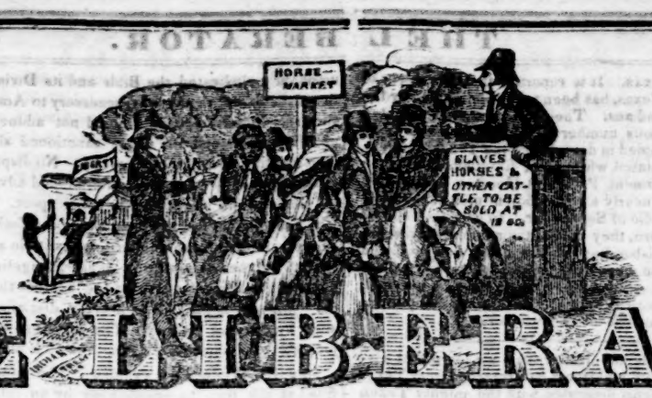
Another attempt, brought on, no doubt, by Kendall's success, to derange or stop the functions of the post-office, has failed. Mr. Calhoun's Bill, commonly called the Gag Bill, prohibiting post-masters from receiving and forwarding any papers whatsoever, containing any thing relating to slavery, actually was brought to a third reading by the casting vote of the president of the Senate. There was fear, at the time, that this casting vote might ensure the success of the bill, from the popularity of the Vice-President. But the bill was thrown out on the third reading: and the effect of the casting vote has been, not to aid the bill, but to injure materially the popularity of the Vice-President. This is so far well. It shows that the people are preparing to grapple honestly with the great, the hideous question, out of which arise these minor encroachments upon their liberties.

THE THREAT OF DISUNION.

There are many among the slaveholders of the South who threaten secession. Such of these as are in earnest, are under the mistake into which men fall when they put every thing to the hazard of one untenable object. The untenable object once relinquished, the delusion will clear away with the disappearance of its cause, and the Union will be to them, with good reason, dearer than it has ever been. The southern States could not exist, separately, with their present domestic institutions, in the neighborhood of any others. They would have thousands of miles of frontier, over which their slaves would be running away, every day of the year. In case of war, they might be only too happy if their slaves did run away, instead of rising up against them at home. If it was necessary to purchase Florida because it was a retreat for runaways; if it was necessary, first to treat with Mexico for the restitution of runaways, and then to steal Texas,—THE MOST HIGH-HANDED THEFT OF MODERN TIMES; if it is necessary to pursue runaways into the northern States and to keep magistrates and jails in perpetual requisition for the restitution of southern human property, how would the southern States manage by themselves? Only by ridding themselves of slavery; in which case, their alleged necessity of separation is superseded. As for their resources,—the sagacious men of New York State is of itself larger and more valuable than the entire commerce of Georgia,—the largest and richest of the southern States.

The mere act of separation could not be accomplished. In case of war against the northern States it would be necessary to employ half the white population to take care of the black; and of the remaining half, no one would undertake to say how many are at heart sick and weary of slavery, and would be, therefore, untrustworthy. The middle slave States, now nearly ready to discard slavery, would seize so favorable an opportunity as that afforded them by the peril of the Union. The middle free States, from Pennsylvania to the Mississippi, having every thing to lose by separation, and nothing to gain, would treat the first overt act as rebellion; proceeding against it, and punishing it as such. The case is so palpable as scarcely to need even so brief a statement as this. The fact which renders such a statement worth making, is, that most of those who threaten the dissolution of the Union, do it in order to divert towards this impracticable object, the irritation which would otherwise, and which will, ere long, turn against the institution of slavery. The gaze of the world is fixed upon this institution. The world is shouting the one question about this anomaly which cannot be answered. The dwellers in the South would fain be unconscious of that awful gaze. They would fain not hear the reverberation of that shout. They would fain persuade themselves and others, that they are too busy in asserting their rights and their dignity as citizens of the Union, to heed the world beyond.

This self and mutual deception will prove a merely temporal evil. The natural laws which regulate communities, and the will of the majority, may be trusted to preserve the good, and to remove the bad elements from which this dissension arises. It requires no gift of prophecy to anticipate the fate of an anomaly among a self-governing people. Slavery was not always an anomaly; but it has become one. Its doom is therefore sealed; and its duration is now merely a question of time. Any anxiety in the computation of this time is reasonable; for it will not only remove a more tremendous curse than can ever again desolate society, but restore the universality of that generous attachment to their common institutions, which has been, and will again be, to the American people, honor, safety, and the means of perpetual progress.—*Ib*



THE LIBERATOR.

VOL. VII. OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL M .NKIND. NO. 31.

BOSTON, MASSACHUSETTS.] [FRIDAY, JULY 28, 1837.

CITIZENSHIP OF PEOPLE OF COLOR.

Before I entered New England, while I was ascending the Mississippi, I was told by a Boston gentleman that the people of color in the New England States were perfectly well-treated; that the children were educated in schools provided for them; and that their fathers freely exercised the franchise. This gentleman certainly believed he was telling me the truth. That he, a busy citizen of Boston, should know no better, is now as striking an exemplification of the state of the case, to me, as a correct representation of the facts would have been. There are two causes for his mistake. He was not aware that the schools for the colored children in New England are, unless they escape by their insignificance, shut up, or pulled down, or the school-house wheeled away upon rollers over the frontier of a pious State, which will not endure that its colored citizens should be educated. He was not aware of a gentleman of color, and his family, being locked out of their own hired pew in a church, because their white brethren will not worship by their side. But I will not proceed with an enumeration of injuries, too familiar to Americans, to excite any feeling but that of weariness; and too disgusting to all others to be endured. The other cause of this gentleman's mistake was, that he did not, from long custom, feel some things to be injuries, which he would call any thing but good treatment, if he had to bear them himself. Would he think it good treatment to be forbidden to eat with fellow citizens; to be assigned to a particular gallery in his church; to be excluded from college, from municipal office, from professions, from scientific and literary associations? If he felt himself excluded from every department of society, but its humiliations and its drudgery, would he declare himself to be 'perfectly well-treated in Boston?' Not a word more of statement is needed.

A Connecticut judge lately declared on the bench that he believed people of color were not considered citizens in the laws. He was proved to be wrong. He was actually ignorant of the wording of the acts by which people of color are termed citizens. Of course, no judge could have forgotten this, who had seen them treated as citizens: nor could one of the most eminent statesmen and lawyers in the country have told me that it is still a doubt, in the minds of some high authorities, whether people of color are citizens. He is as mistaken as the judge. There has been no such doubt since the Connecticut judge was corrected and enlightened. The error of the statesman arose from the samecause; he had never seen the colored people treated as citizens. 'In fact,' said he, 'these people hold an anomalous situation. They are protected as citizens when the public service requires their security; but not otherwise treated as such.' Any comment would weaken this intrepid statement.

The common argument, about the inferiority of the colored race, bears no relation whatever to this question. They are citizens. They stand as such, in the law, and in the acknowledgement of every one who knows the law. They are citizens, yet their houses and schools are pulled down, and they can obtain no remedy at law. They are thrust out of offices, and excluded from the most honorable employments, and stripped of all the best benefits of society by fellow-citizens who, once a year, solemnly lay their hands on their hearts, and declare that all men are born free and equal, and that rulers derive their just powers from the consent of the governed.

This system of injury is not wearing out. Lafayette, on his last visit to the United States, expressed his astonishment at the increase of the prejudice against color. He remembered, he said, how the black soldiers used to mess with the whites in the revolvtionary war. The leaders of that war are gone where principles are all,—where prejudices are nothing. If their ghosts could arise, in majestic array, before the American nation, on their great anniversary, and hold up before them the mirror of their constitution, in the light of their first principles, where would the people hide themselves from the blasting radiance? They would call upon their holy soil to swallow them up, as unworthy to tread upon it. But not all. It should ever be remembered that America is the country of the best friends the colored race has ever had. The more truth there is in the assertions of the oppressors of the blacks, the more heroism there is in their friends. The greater the excuse for the pharisees of the community, the more divine is the equity of the redeemers of the colored race. If it be granted that the colored race are naturally inferior, naturally depraved, disgusting, cursed,—it must be granted that it is a heavenly charity which descends among them to give such solace as it can to their incomprehensible existence. As long as the excuses of the one party go to enhance the merit of the other, the society is not to be despaired of, even with this poisonous anomaly at its heart.

Happily, however, the colored race is not cursed by God, as it is by some factions of his children. The less clear-sighted of them are pardonable for so believing. Circumstances, for which no living man is answerable, have generated an erroneous conviction in the feeble mind of man, which sees not beyond the actual and immediate. No remedy could ever have been applied, unless stronger minds than ordinary had been brought into the case. But it so happens, wherever there is an anomaly, giant minds rise up to overthrow it: minds gigantic, not in understanding, but in faith. Wherever they arise, they are the salt of their earth, and its corruption is retrieved. So it is now in America. While the mass of common men and women are despising, and disliking, and fearing, and keeping down the colored race, blinking the fact that they are citizens, the few of Nature's aristocracy are putting forth a strong hand to lift up this degraded race out of oppression, and their country from the reproach of it. If they were but one or two, trembling and toiling in solitary energy, the world afar would be confident of their success. But they number hundreds and thousands; and if ever they feel a passing doubt of their progress, it is only because they are pressed upon by the meaner multitude. Over the sea, no one doubts of their victory. It is as certain as that the risen sun will reach the meridian. Already are there overflowing colleges, where no distinction of color is allowed;—overflowing, *because* no distinction of color is allowed. Already have people of color crossed the thresholds of many whites, as guests, not as drudges or beggars. Already are they admitted to worship, and to exercise charity, among the whites.

The world has heard and seen enough of the reproach incurred by America, on account of her colored population. It is now time to look for the fairer side. The crescent streak is brightening towards the full, to wane no more. Already is the world beyond the sea beginning to think of America, less as the country of the double-faced pretender to the name of Liberty, than as the home of the single-hearted, clear-eyed Presence which under the name of Abolitionism, is majestically passing through the land which is soon to be her throne.—*Ib.*

Toasts at the Van Buren Celebration of the Fourth, at Cambridge, Vt.—By Wm. H. Law, Esq. American Slavery, The blackest, broadest blot on Columbia's fair fame, over which, deep mourns the eagle with shattered wing on yonder star-spangled banner, its gayest plumage lost.

By G. A. Barlow. The intelligent yeomanry of Vermont, too independent to be carried by the powers that be, and too honest to be caught with executive Patronage.

To-day the venerable Ex-President Adams enters his seventieth year. He was born on the 11th July, 1767. General Jackson's birth day is also in July.—*Boston Advocate of July* 11.

OUR DUTY IN RELATION TO SLAVERY.

The last number of the 'Christian,' published in this city, by Rev. J. V. Himes, contains an Address delivered at Lynn on the 4th inst. by Rev. T. F. Alexander of that place.—Mr. Alexander discusses two points viz: *the sin of slavery*, and *our duty in relation to it.* We copy below his remarks under the last head:

Having in the foregoing observations, glanced at the system of American servitude as a *social, moral* and *political* evil, it follows of course as an axiom of duty, that we should labor as *Philanthropists, Christians* and *Patriots*, for its complete extermination.

The *locomotive* of slavery has most impiously insulted the image of God, by dragging it down from its elevated station, in the scale of animal existence.

The slaves are now in a starless night, cut loose from their moorings, turned out upon a watery world, where they are constantly driven by furious winds, and made the sport of warring elements; for every gale mocks their misery, and every wave laughs them to scorn. We are called to go to their rescue. How shall we reach them? Here is the ship of abolition! the life-boat of the slave! She is a gallant barque; built in the harbor of philanthropy, sailed from the long wharf of hope, and bound on a voyage of love. While I survey her noble frame and stately figure—scan her symmetrical form and exact proportions—mark her lofty bearing, extended spars, towering masts, her flowing canvass, and broad banner floating proudly to the breeze; I feel assurred that she is destined to deliver the luckless victim from a worse than watery grave. Blow then, ye winds of Heaven, and speed her onward way! until with every singing zephyr that smiles through her cordage, shall be heard the loud acclamation of *freedom* and *joy*.

You need not be told, that slavery drives deep, its plough share of ruin over the whole field of social rights; and subjects those silken chords that bind society, to the will of the master, to be cut by him in sunder, as his caprice or whim may chance to direct. In full view, therefore, of these alarming facts—who but a misanthrope, can remain unmoved? I pity that *little soul*, which seems not to know when slavery, with its bloody, iron heel, tramples on the sacred concatenation, that unites and makes of one blood all nations that dwell on the earth. Shall all the ties of consanguinity be seared with slavery's red-hot brand, and our sense be paralized? Let freemen remember, that the *wrongs* of the NEGROES are an outrage upon his own constitution—let the voice of philanthropy be awakened, and speak with its tones of thrilling thunder, in the sluggish ear of the conscience of the tyrant; and if the last vestige of humanity is not already gone, the appeal will not be in vain. Slavery with all its heart-freezing horrors shall be banished from the borders of our then happy land.

This question, likewise, concerns us as *Christians*. And methinks if we are deaf to all other calls, the voice that speaks to our religion will be heard. I know that some of our northern Divines, while seated very *comfortably* in their Theological chairs, have arrived at the *sage* conclusion, that the BIBLE interdicts church action upon this subject; but it will undoubtedly be admitted by all, that it devolves upon the church at least to purify herself. What! shall the tone of moral feeling be higher in an Abolition Society, than in the 'Temple of the Holy One'? I thought the church was designed to embody with her sacred enclosure every *benevolent enterprise*.

Shall it be said that the church has nought to do with slavery, when the hydra-headed monster has taken refuge at her altars, coiled his slimy folds around the pulpit, hissing there in hellish triumph? When he has belched forth his sickening effluvium, until the pestiferous vapors of his stinking breath, have contaminated the whole moral atmosphere with the *miasmi* of ruin?

Slavery has dared to tread on holy ground, and with its rough-shod, cloven-foot, trample the decalogue in the dust. Shall the watchmen slumber, when the wave of desolation, sweeping over the land, threatens to bury in one common grave both the church and the state? Shall not the note of alarm be sounded by the legates of Heaven; when slavery, like the *simoon* of the desert, has scattered from its baleful wings the deadly poison, and is now withering, and scorching, and blasting the fair flowers that bloom in the garden of the Lord? Rather let the church arise, arrayed in her robes of *peerless purity*—let her voice be heard above the roar of the storm of civil commotion—let the demon of oppression be forthwith expelled from her hallowed precincts, that his sacreligious hands may no longer *defile* the emblems of a Saviour's dying love.

You are probably aware, ladies and gentlemen, that quite a controversy has recently been induced, relative to the *political bearings* of this question. Now I frankly confess that I deprecate those appeals, which some have made to the political enthusiasm of abolitionists. I think we may fairly discover that the success of our cause has owed itself mainly, to a disavowal of any connection with politics. When assailed with the charge, we have hitherto been able to clear ourselves therefrom, by directing our efforts to the conscience. But, if we now appeal to the ballot-box, then alas, we have indeed lost that power; for what conscience can there be in political, partizan warfare? Although we admit that every national legislature will be modeled aftar the character of the prevailing religion of the land, and when this country is thoroughly renovated, moral principle will form the basis of our government, yet I believe we have but little to hope from that quarter at present. Conceding however, for the sake of argument, that the subject has assumed a political aspect, still it is an unsettled point, whether ministers, churches and Christians, both in their individual and associate capacity, should not act upon the question, unless the helm of state is abandoned to political demagogues, which may a watchful Providence ever forbid.

Let the church then awake from the day-dream, that she has nothing to do, before the mid-night of ruin shall gather in sombre shades around her blood-stained brow—let her take the field, as a pioneer in this righteous cause, girt with the panoply of divine truth, and speed the arrival of the happy hour, when the proud eagle of American liberty, freed from the last fetter of slavery's attraction, shall spread his strong pinions, cut the yielding air, and soar aloft, where the *gleam* of his plumage will light the far distant nations, to 'the land of the *free* and the home of the *brave*.'

The cause of abolition, moreover, appeals to us as patriots in a two-fold sense; on one hand, we are called upon to arrest the fatal progress of a deadly evil—on the other, to restore a healthful state to the now sickly carcass of a rotten republic. He is not the friend of his country, who applies an opiate to her alarmed conscience; but he is a patriot, who tells her the truth, unwelcome though that truth may be.

The public mind has long been strangely infatuated on this point. A man's patriotism is now frequently measured by his contempt of law, his mobocratic spirit, the false praise he may lavish upon his country, or the rum he drinks on the 4th of July. And after a midnight revelry, you may readily discover living marks of his devotion in *blood-shot eyes* or a *broken pate*. Yes, marvellous as it may seem, the flame of patriotism has been supposed to glow in the bosom of the drunkard, that wallows in yonder gutter, himself more filthy than the gutter in which he is. *Noisy bacchanalians* have prated in grog-shops about liberty and the Federal Constitution, and with their clamorous nousense, attempted to silence those who plead for the down-trodden and the *dumb*.

This anniversary of the American Independence, is most shamelessly desecrated, and if ever the Devil was served to perfection, it is on the 4th of July. I wish that Doctors of Divinity, who apologize for *man-stealing*, would listen to the outlandish jargon and vile gibberish of their comrades in arms, against the cause of human rights. How curious! to see *rum-mongers, wine-bibbers, drunkards* and *gluttons*, in one haggard, putrid mass, mixing with *professors of Theology, Bishops, Ministers* and *Deacons*, in a crusade against the abolitionists.

And yet these miscreants talk of our glorious union! abolition fanaticism! and a host of other topics, that pro-slavery embraces, which I will not now waste the time of enumerating. Let such minions of southern despotism know, there is a band, unbought, unawed, who will not *succumb* or *cower*, but dare to speak the truth. Although execrated as mad-men now, their fame will yet be sung by the last fetter's fall and slavery's dying groan. And if all the abolitionists in this land were now brought together, and burned on one funeral pile, and their ashes scattered to the four winds of HEAVEN, a voice from their *shapeless* graves, loud as the tones of *thrilling thunder*, should echo the judgments of God in the ear of oppression. It seems that divine Providence has at length, mysteriously linked the fate of the freeman with that of the slave. The right of petition, freedom of speech and of the press, are now identified with the emancipation of the negro from the thraldom of southern tyranny.

Abolitionists no longer stand before the public in the attitude of such, (so far as the right of free discussion is concerned;) they crave a common boon, and we are now brought to the momentous alternative, either to witness the abolition of slavery, or be ourselves buried beneath its *bloody car*. In this cause of human rights, we are urged forward by a just reward for our personal immunities, and every golden thread that binds us to our native land. As patriots, therefore, let us go on, until the soil of Columbia shall be untrodden by the foot of a *slave*.

Lovers of the home of your Fathers, awake! Look, see our country, like some gallant barque, floating on the broad bosom of time. Behold her richly freighted with the right of the *freeman*, the interests of the *master*, and the hope of the *slave*. But there is a vortex at hand, and she is now in the other circle of the maelstrum. The scenery is enchanting, the day smiles sweetly, and the waters play harmlessly on every side. No danger is apprehended. The circle sweeps with so large a diameter, that it appears to be a straight line; but ah, the delusion! it is the curse of death. Each successive sweep is swifter and in smaller circumference; as yet, however, the softened thunders of the distant cataract, seem to throw a sort of harmonious charm on all around, lulling to a sweet feeling of security, and spell-binding in a fatal trance, the hapless victims on board. But *hark!* methinks I hear the storm gathering its forces from afar; it comes careering on the wings of the tempest, louder than the avalanche that rolls from the mountains lofty brow. Spirit of patriotism, *arise!* ascend quickly the high promontory of *liberty*; hold out the beacon light of free discussion undimmed, so that *that* noble ship of state, guided by such a star, may enter the harbor of freedom unscathed, ere the terrific roar of the mighty waters, rushing through their subterranean outlet, shall whelm in the whirlpool of ruin, the boon of the freeman and the hope of the slave.

It is idle to imagine that we can occupy neutral ground, in this matter; for the line of distinction is now so straight, that if you dare to stand in its way it will cut you in sunder. And who of us, would wish to be excused, in this glorious struggle, between liberty and life,—tyranny and death. I trust NONE! Let us, then, as the worthy sons of the pilgrim sires, start from our slumbers, armed for the moral encounter, and fly to the rescue of that freedom which is, and will, be the highest birthright of man, and dearest gift of God.

In this enterprise we may be assured of success. Let the friends of the cause be valiant for the truth, let them fearlessly write on the folds of their banner the motto, '*Fiat justitia ruat cælum.*' And they shall ultimately know, the truth is omnipotent and will prevail.

From the eminence on which I stand to-day, methinks I discern in the far off distance, the great prison-house of SLAVERY. Its *foundations* have been laid in broken hopes, broken hearts, and the wreck of immortal minds. Its unhallowed *walls* cemented with tears of bitterest anguish, tower upward with a Heaven-insulting defiance. Clouds of black despair, in sullen gloom, begirt its murky, frowning *summit*. Within its deadly *confines* stand the accursed altars of mammon, built on the ruins of all that is lovely, and continually smoking with the blood of their slaughtered victims.

While I gaze on this *colossal* structure, which seems made to challenge invasion, and mock the power of the earthquake and the *storm*, my heart sickens, darkness and doubt seize my mind, a sadness steals over me, and my spirits droop like the willow that bends its pensive branches o'er the gliding stream to weep in silence.

At length the dawn of hope begins to shed a faint, though steady lustre, around the place on which I stand. Aided by its gracious *gleam*, I stretch my vision across the wide-spread plain, and in the distant *vista*, I see a movement. Amid the flourish of celestial trumpets, I behold clustered in one unbroken phalanx, an invincible company of PATRIOTS, PHILANTHROPISTS and CHRISTIANS. Look! how their armor dazzles the eye, while it glitters in the sunbeams of Heaven. Ah! this is a band of *moral heroes*, whose bloodless laurels shall weave around their brows a fadeless wreath of glory.

Called to the field by the clarion of love, and beckoned onward by the doleful cries of human suffering, that sigh with every moaning wind, that is wafted from the death-damps of wo;—they march under the shining shield of the Lord Almighty, with a firm and unwavering step, to the very threshold of the temple of tyranny. I see them marshal their *forces*—plant their *standard*—unfurl their *banners*—display their *escutcheon*—open their *batteries*, and levelling their whole artillery, hurl flaming thunder-bolts of truth, at each massive *bulwark*, that surrounds the *castle* of the FOE. The sluggish *elements*, unable longer to remain inactive, themselves co-operate in the work of destruction.

The sea of *public sentiment*, lashed to fury, crested with power, and thrown into wild commotion, dashes its foaming and vengeful billows with resistless force. A living tide of light and love poured forth from the pulpit and the press, rushes to the scene of conflict, with an impetuosity that foretokens a speedy triumph.

At length the proud *edifice* begins to tremble on its hitherto immovable *foundations*. Behold! the Bastile of American oppression reels and rocks from centre to circumference; its mighty battlements, its lofty towers and turrets nod and topple to their fall. The throne of the *tyrant* tumbles to the ground. One general collapse, one long, loud, hideous yell of dismay, and the enemy is forever vanquished; the haughty citadel, with all its vast store of chains and fetters, hand-cuffs, whips and collars, is taken by a storm of moral power, while the trumpet of Jubilee proclaim the victory afar.

And lo! where that proud form so lately stood, I see another structure, with its fair proportions rising in *majesty* and *might*. Its *basis* is laid deep and strong, in the immutable principles of justice and truth. It is the temple that is dedicated to the genius of LIBERTY, hallowed by her presence and guarded by her care. I see the flag of equal freedom, stainless as the etherial blue, waving gracefully over its stately dome; while beams of celestial brightness, of hope and love, linger and play round the summit.

The din of battle has now passed away, the roar of the tempest is hushed in repose, and the ocean has sunken into the slumbers of a calm. And hark! methinks I hear a milder sound—a voice that's gently borne on the wings of the viewless winds. Ah! 'tis the note of *triumph*, sung by redeemed souls and disenthralled spirits. O! how its ravishing symphonies strike on the ear! How sublime is that song of the FREE! How its soothing strains are caught and echoed from tongue to tongue, from the valley to the hill-top, and from mountain to mountain, until the whole land is wrapt in its melody; spirits on high join in the chorus, angel and seraph, cherub and saint, protract the song, and the pealing sky, in louder tones of softened thunder, gives back the thrilling anthem.

From the Upper Canada Christian Guardian.

A WORTHY EXAMPLE.

Mr. ——, and Mrs. ——, his wife, are citizens of the state of Georgia, U. S. and members in that respectable denomination of Christians, the Baptists—both well stricken in years, the husband being rising of 63, and the wife rising of 55. Several years ago, two female slaves were given to them by their parents, when infants, and from these the number has been multiplied. About seven years ago they gave freedom to ten of their slaves, who immediately proceeded to Upper Canada, where they have resided ever since, and some of them are respectable members of the Baptists persuasion. As the excitement respecting the Slave Question has been warmly agitated in the states for a year or two past, Mr. and Mrs. —— became more and more confirmed in the belief that it was their duty to liberate all their slaves as soon as it could be done with safety to the slave. Accordingly, Mrs. —— herself, her husband being infirm—came to Canada last fall, and brought one more of her slaves with her, and gave him his freedom on arriving here. This spring she has brought seven more, and given them all their freedom. The reason assigned by Mrs. —— for accompanying them herself to Canada, is, to prevent their being kidnapped on their way, and hurried off to the southern market; and also to see herself that they were safely landed upon British ground,—the land of true liberty. I She says she dare not let it be known in Georgia, that it was her design, when leaving home, to go to Canada; neither while on her way, passing through other states, that this was her object, so numerous are those honorable characters, men-stealers, in the 'land of liberty!'2 The distance from her residence in Georgia, to Gosfield, Western District, Upper Canada, is about 900 miles, so that Mrs. ——, has travelled, since last fall, in the cause of liberty and humanity, a distance of 2,700 miles.3 What Christian—what heart but that of stone, would not say to every slaveholder, 'go thou and do likewise.' Mrs. —— is now in this place—has purchased for her liberated slaves a barrel of pork and a barrel of flour, and designs to see them otherwise provided for before she returns.4

S. MILES.

Gosfield, May 23, 1837.

EDITORIAL REMARKS.

1. What! has it come to this, that American citizens, have to flee from the professed 'home of the brave and land of the free,' to Britain's shores, as to the 'land of true liberty,' to seek an asylum from the hand of the cruel oppressor? Yes, it is verily so. Britain has washed her hands from the blood that but recently stained her. But who, in whose veins flow a drop of the blood of '76, would have supposed, that, in the short period of 50 years, the scene would have been so changed! American citizens, for no other crime than that of being exposed to the vertical rays of the sun, must hasten through this land, purchased by the blood of our fathers, to the land of 'true liberty,' for fear of being 'kidnapped,' and 'hurried off to the Southern market!' And, to whom exposed? To their own fathers! Yes, in danger of being hunted down and sold by their own fathers! Merciless Ruffians! Vengeance will soon overtake you! The angel of death will soon pursue you! Vile Miscreants! Leave then this vile traffic, and seek pardon from your God.

2. What! America! Are not thy own citizens safe while passing through the 'free states!'—Are they even exposed to the merciless fury of the professed CARISTIAN SOUL-CATCHERS! HAIL COLUMBIA!! Nurturing in thy bosom, these monsters of the human race! And yet thou pretendest to be free! Hypocricy brands thee—America, in thy pretence to Liberty! Thy deeds are known! Thy Halls of Legislature proclaim the painful truth! Thou dost even protect these hunters of human prey, by thine own authoritive arm! And still thou dost boast of the equality of thy laws, and of the hospitality of thy sons! But in vain thy boastings! Thy deeds of infamy are written, as in sunbeams on the very capital of thy fame!

3 & 4. Worthy deed! God bless thee for this thy generous act! Thy female heart could no longer steel itself against the claims of justice, and the cries and groans of injured innocence. 'Traveled 2,700 miles in the cause of liberty and humanity!' Here, ye professed ministers of the blessed Jesus, who barter in the image of your master, his an example of missionary toil. Will you pattern after the example of this virtuous DAUGHTER OF GEORGIA? or will you fatten still upon the unrequitted toil of your brethren in bonds? Look forward, we beseech you, to the retributions of that day, when the great vindicator of the oppressed, shall deal with you upon the principle, '*With what measure you meet to others, shall be measured to you again.*'—*Union Herald.*

LAUGH, NICHOLAS OF RUSSIA!

The Mayor of Savannah, agreeable to a vote of the City Council, has issued the following proclamation:

Whereas, The Mayor and Aldermen of the City of Savannah, in Council assembled, this day, have directed that the Mayor do offer a reward of FIVE HUNDRED DODLARS, for D. PHILBROCK, Master, and E. KELLERUM, Mate of the brig Susan, for secreting and carrying away to Thomaston, in the State of Maine, a fugitive slave, the property of James and Henry Sagurs. Now know ye, that I, John Millen, do hereby offer the said reward of $500 for the apprehension and bringing to punishment, the said D. PHILBROCK and E. KELLERUM, or either of them.

Given under my hand and Seal of the [L. S.] City of Savannah, this 22d day of June, 1837.

JOHN MILLEN, Mayor P. T.

(Attest.) M. Myers, c. c.

TEXAS.

From the Washington County (N. Y.) Sentinel.

PETITIONS.

Not a moment's time should be lost in circulating, extensively, petitions against the annexation of Texas to the United States. Congress meets early in September, and tens of thousands of names should pour in the first day of the session. We well know that the pitiful and miserable creature of the Sandy Hill Herald has sounded the alarm to the faithful, that new measures of agitation are on foot, and that the House of Representatives is again to be the scene of warm and animated debate on the subject of Slavery and Abolition. We well know also that the smuggler, the kidnapper, the horse thief, or any other loafer, blackleg, or freebooter, wishes to avoid discussion and excitement in carrying on his dark and nefarious designs. But the friends of the annexation of Texas may as well be informed first as last, that the 'Previous Question' will hardly succeed in arresting a discussion of the merits of the application for admission into the Union.

We do sincerely hope that every person in the county, who has a copy of a petition, will put it immediately in circulation. One is opened at this office, and men of all parties throughout the county, who can make it convenient, are requested to call and sign it. It will remain here, and may be seen at any time, and we wish it might be seen and signed by at least five hundred citizens of the town of Greenwich.

We feel more than a common interest in relation to this matter; for the very moment that Texas becomes a part and parcel of this Union, we may consider the interest and hopes of freedom sealed over to slavery forever. Two states more will make the slaveholders tie with us in the Senate, and three will give them the balance of power. And can it be possible, in view of this most deplorable and dreaded result, that northern men can be found who will openly advocate such an extension of our territorial limits as will throw the preponderance of political power into the hands of the enemies of Universal Liberty.

The prevailing expression had been for years before Texas struck for the liberty of slavery, that our territory was too large, and that for our own safety, and the perpetuity of our government, we ought rather to plead for a curtailment than an extension. Now we ask northern men to carry out their own views, and act on their avowed principles. We hesitate not, nor should any republican hesitate, to denounce that man as an enemy to his country and mankind, who, from party motives, will pursue a course calculated to injure, if not destroy the cause of freedom in the new world.

Such of our citizens as have not considered this matter thoroughly, should immediately investigate its merits, and be prepared for prompt and vigorous action against the designs of those daring and reckless adventurers who wish to enrich and elevate themselves at the expense of their country's best interest and the rights of man.

From the Middlebury (Vt.) Free Press.

TEXAS.

The question of the admission of Texas into the Union, will be a prominent subject of discussion at the coming session of Congress. It has already become a topic of great interest and one which it is the duty of every freeman to examine with a direct reference to immediate action upon it. A desperate attempt will be made no doubt, to force that country into the union. Some of the legislatures of the Southern States have already moved in the matter and passed resolutions approving and recommending its admission. No man in the free States, can, it seems to us, view the success of such a recommendation, in any other light than the most direful of any calamity which now threatens the peace, prosperity and perpetuity of this republic. The admission of Texas into the Union will destroy the balance of power which now exists between the slaveholding and the non-slaveholding States, and open the door for the ascendancy of slavery and freedom in the national councils. It would, moreover, most probably, be followed by a war with Mexico, which would very naturally lead to insurrections among the slave population of the south, and be attended, in every aspect, by evils the most appalling.

Under the Mexican government slavery has been abolished in Texas. The '*glorious revolution*' which the fugitives from justice and desperadoes of that country have accomplished, will result in the re-establishment of that most complicated of all villainies, and this state, newly enfranchised *from the shackles of tyranny*, will come into the union with the chain and whip and coffle as the blazonry of its armorial bearings! England has a treaty with Mexico which pledges that government against any extension of the slave system, and the rulers of the 'fast anchored else,' will scarcely permit so fine a region for the cultivation of free institutions as Texas to be wrenched from the grasp of liberty and placed under the curse of slavery, without a remonstrance or a struggle. But the crowning calamity of the success of the southern project will be that it will produce a state of things which must inevitably rend asunder the Union. With a preponderance of slaveholding power in the government, there would be no alternative for the free states but submission to its encroachments and extension and domination or a withdrawal from all connexion with its 'bonds of blood.'

What is the duty of every person under the circumstances of this case? Is it not to protest, respectfully but firmly and earnestly, against the adoption of a course on the part of the government fraught with such manifold and giant evils. We trust that the people of Vermont will rise up and with one voice remonstrate against this project of the South. Let every individual who loves his country and its free institutions, and hates slavery, send in his warning against this most suicidal of all measures.

TEXAS. Appearances clearly indicate, that strenuous efforts will be made at the extra session of congress, in September, to annex Texas to this Republic. Most of the members from the slaveholding States are known to be decidedly favorable to the measure, and, indeed, determined to do their utmost to effect its accomplishment; and so prompt and pliant are many from the North to do their bidding, that there is great reason to fear that their exertions will be successful. Glowing appeals have been, and will continue to be made, in behalf of a 'kindred people,' successfully struggling, like our venerated forefathers, for the achievement of their independence; the unjustifiable exactions and relentless cruelties of the barbarous Mexicans, and the patriotic valor of the heroes of San Jacinto, will be portrayed in the most eloquent terms: and the powerful considerations of justice, patriotism, and humanity, will all be urged in favor of the measure. But the *real* objects contemplated in the annexation of Texas, it is believed, are to strengthen, extend, and perpetuate the abominable system of SLAVERY AND THE SLAVE TRADE in this country, and to secure a controlling southern influence in our national councils.—*Skaneateles Columbian.*

From the Pawtucket Chronicle.

TEXAS. There has been a surprising change of public opinion in regard to Texas. When the intelligence of the revolution in Texas first broke on the ear of the Americans, there was an unanimity of cry of 'help and sympathy' for the *oppressed* Texans, and of indignation towards the *tyrannical* Mexicans. We partook deeply of that sympathetic spirit. Our hearts yearned for the unhappy people struggling for their sacred rights against their cruel oppressors. We in fancy were carried back to the perilous times of our revolution, and imagined we could trace a resemblance between the Americans battling for their free inheritance, and the Texans struggling for theirs. But alas, it was all a vision, a chimera of a wandering imagination.

The Americans waged war against the combined malice and selfishness of England, the mother-country, whose affection for the offspring of her own loins, had changed into downright hatred; and who, to maintain her right of dominion over them, a right destructive of all other rights because forbidden by nature, which had placed the two nations on the opposite shores of an ocean three thousand miles broad, sent among us the blood-thirsty mercenaries of all Europe, and linking them with the merciless savages of the woods, gave them a commission to plunder the Americans, to burn their dwellings, and murder their persons. The Americans then fought for their own liberty, and through their example of successful resistance, for the liberty of the world. But the Texans are fighting for *slavery* among themselves, and if success crown their desperate efforts, they will have fought for the perpetuity of slavery throughout the world. The wishes of the Texans are now for their annexation to these United States of America. If they be admitted into the Union, a deep, perhaps one of the deepest blows that can be struck, will have been inflicted on the rights of man; the name of liberty will have been profaned, her spirit disgraced, and her fair presence banished for a time, perhaps forever, from 'the land of the free, and the home of the brave.' As Texas rebelled against Mexico, because the institutions of domestic slavery could not exist in that nation, she, of course, would not ask for admission into our Union, unless permitted to enter with all her slavish retinue. She deserted Mexico, because Mexico is a free State; she now begs in the name of liberty, and with the prayer of freemen, to be united with the United States, because here under the star-spangled banner of our republic, she can legally fasten iron chains on the bodies, and the far worse than iron chains, the corroding manacles of ignorance and servitude on, in, and all around the minds of her slaves.

Such is the fact. And a violent attempt will be made by the Southern States to carry into effect this design. John C. Calhoun said in a speech in his own State, that Texas, must be joined to this Nation. He and the whole South are well aware that Texas has a territory amply large enough for half a dozen States, and would inevitably throw the balance of power into their hands.—What influence would New England have in Congress, what influence would even all the free States exercise, if ten new Senators were introduced into the Senate, and three times ten representatives into the House from slaveholding districts? The North then, in comparison with the South, would be but a vessel of bulrushes on a tempestuous ocean.

John Quincy Adams has expressed the opinion that the state of affairs with Mexico, growing out of the Texan difficulties, had more to do in summoning the extra session of Congress, than the deranged currency. No doubt he referred to the cunning scheme, we have already alluded to, that is maturing at the South, and which with the aid of a few northern doughfaces, will hurry Texas into the national family. Such an event ought to be deprecated as a great national calamity, a calamity more to be deprecated than a hurricane.

From the Emancipator.

TEXAS TOASTS.

The 4th of July was celebrated throughout the South as patriotically as ever, and the bumpers were eloquently prefaced with splendid *rhetorical flourishes* about liberty. Texas was not forgotten. But there is a remarkable difference between the toasts of the administration, and the opposition. The latter makes no secret of their unrighteous covetings, while the former, so far as we have seen, and we have examined the reports of about twenty celebrations of that party, avoid all allusion to *annexation*. The desire for the annexation of Texas surely is not confined to the opponents of the administration, hence we account for this studied suppression by supposing that the dominant party design to accomplish their object by stealth. The southern democrats must have had a wink from Washington to shut their mouths, lest they should awaken the north by their untimely bellowing after 'more land and negroes.' We apprehend that our government relies on a course of cunning policy, that it is approaching the prey with noiseless footfalls, and the intention of seizing it at last with a *feline* grab. Here is a specimen of the difference of the toasts to which we have alluded.

ADMINISTRATION TOASTS.

At Blackville, South Carolina. Regular toast. '11. *Texas*. Another bright luminary in the sky of liberty.'

Volunteer, 'By John P Walker. *Texas*. May her soil be cultivated by true republicans.'

[Query. Are the *slaves* the 'true republicans' of the South?]

OPPOSITION, OR WHIG TOASTS.

At Marion Court House, S. C. Regular.—'7. *Texas*. The genius of liberty which animates her sons, the enterprise and prosperity which characterizes their institutions, give her claims for admission into the American confederacy too irresistibly conclusive for any true patriot to refuse.'

Volunteer. 'By Dr. Robert Harlee.—*The Republic of Texas*. The cold blooded politicians of the North may reject the proffered alliance of her sons, but South Carolina and the South, will yet hail her as an equal sister.'

At Lunenburgh Court House, Virginia. Volunteer.—'By G. C. Hatchett. *Texas*. A speedy annexation to the United States, Yankee opposition to the contrary notwithstanding.'

Toasts, let it be remembered, are the best indices of that popular feeling which always makes itself felt upon the government, on such a question as this.

TEXAS EMIGRATION.

The following paragraph was published at the South, soon after the commencement of 'the pressure.'

An order was received yesterday, we understand, at the United States Quarter Master's Office in this city, for the immediate transportation of 3 regiments and 6 companies of artillery from the Florida service to Camp Sabine on the Sabine River. We cannot divine what may be the object of this sudden movement, unless to be in some way connected with our difficulties with the Mexican republic. Perhaps the Honorable Secretary of War may have no other motive in sending the troops to Camp Sabine than to prevent the rapid desertion from some of the Southern States, which is said to be in progress. We were credibly informed a few days since by a gentleman direct from Natchitoches, there were near 2000 persons—one half slaves—camped in that vicinity on their way to Texas.—Many planters it is reported have left their farms with a crop newly planted and started for Texas with their negroes. They had been deceived by the treachery of the times into large purchases of land, and now that the bubble has burst, and they can no longer enjoy either their imaginary wealth in the means of paying their debts, are fleeing to Texas with their negroes, as the only means of saving any thing from the general ruin. What a commentary does this present upon this glorious attempt to provide the country with a safe unchanging hard money currency.'—*N. O. Bulletin.*

[From the Cleaveland Journal.]

TEXAS.—Shall this land of slavery, this immense reservoir of collected abominations, become an integral part of this nation?

This is a question which the American people must soon answer. Probably the question will be brought forward at the approaching special session of Congress. Some of the slaveholding States are resolved to press the matter.

The Anti-Slavery papers all concur in the opinion that the annexation will be attempted NEXT SEPTEMBER.

The avowed object is to secure 'the safety and repose of the Southern States:'—that is, in plain King's English, *to rivet the chains of slavery* not on the slave only but the nation.

In Rome, next to crucifixion the most infamous punishment consisted in lashing to the felon's back a dead and putrefying carcass. That we as a nation have reached the point of criminality at which justice might righteously doom us to carry 'this body of death,' is what we dare not deny. But we are called upon to bind the burden on our own backs—to do it freely—and by a deliberate act of national legislation, to proclaim that we are *worthy* of the infamous punishment, and are ready to bow down and bear it!

We are not quite ready for this. So at least we judge. Are we wrong?

There seems to be no point of view in which this accession is desirable. But many and powerful considerations forbid it.

What then is to be done? PETITION CONGRESS. This is a legitimate remedy. On this question all may unite, except the slaveholder, without distinction of party, sect, or place. Let public sentiment then, concentrating its decisive and determined energies into one loud and deafening veto, meet the proposed measure on the threshold. Let it be seen that however artfully the demon of oppression may lay his plans, the friends of freedom are prepared at every point to meet him.

Above all, let not mere indifference prevent the defeat of the threatened calamity.

TEXAS.—Why *must* Texas be admitted into the Union? The only reason assigned, or that can be given, is that the interests of the slave States requires it. This constitutes the absolute *must*. No question of inter-national policy, none of humanity for the revolted Texians, requires the union of that country with ours—but barely the question of domestic slavery. And for this purpose the people of the United States, the boasted sons of freedom, are ordered, with an absolute *must*, to extend the horrors and iniquity of slavery, and establish its perpetuity among our descendants. But we trust that Mr. Wise was a genuine prophet, when he declared that no northern man, be his political creed what it might, would ever sanction the admission of Texas into the Union—and for the very reason that slavery, to an infinitely increased extent, would be imposed upon us. But the learned orator says that by no other means can this Union be preserved. Heaven forbid that aught should be done to dissolve the confederated links of our Union—we as heartily deprecate such a fatal event as any patriot of the South—but why must the permanency of our Union be endangered by the result of that question, which ever way it may be determined? Because, says the learned orator, in no other way can a balance of power be maintained between the free and slave States—for, he says, the South have now no more territories to be admitted as States, except that of Florida, while the free States, being now as numerous as the others, have immense tracts of land yet to be parcelled into States. So we would have it—and we thank heaven that it is so. We would not be rash in our speech, but we deliberately say, that if the Union of these States can be preserved only by extending the accursed blot of slavery on our national escutcheon, then let it be dissolved. As the great orator of the revolution exclaimed, 'give me liberty, or give me death,' so do we say, give us an untarnished flag, or let us perish. We would not interfere with the constitutional institutions of the country—we hold the national pledge and compromise of our ancestors to be sacredly binding upon their posterity. We will not assent to any improper interference upon this point—but we earnestly deprecate all attempts to increase the fearful and melancholy evil, and we call upon our fellow citizens every where to resist all attempts to annex Texas to our territorial limits. A desperate struggle will be made to accomplish that purpose. We shall be vehemently informed that nothing else will preserve unbroken our Union—but it is high time that this loud-sounding threat should be disregarded. Let us do our duty, though the heavens fall—our duty to the sacred virtues of our pilgrim fathers, to the great cause of humanity, and to our remotest posterity.—*Norwich Courier.*

From the Christian Mirror.

TEXAS.

A good deal of apprehension is felt, that this country will soon be attached to the U. States, and form an integral part of them. Resolutions have been introduced into the Legislature of Mississippi, avowing the desirableness and expediency of admitting Texas into our Confederacy, and instructing their Senators and requesting their Representatives in Congress to use their best exertions to this effect. We conclude, therefore, that such an attempt may be made at the approaching extra session. The introduction of such a member into our political family is regarded by many at the North with a sort of shrinking horror; and in this feeling we deeply and fully sympathize.

The men who rule in Texas are, many of them, men who have fled from justice. Houston, their president, was compelled by his immoralities and savage abuse of his own family to fly from civilized society a few years ago. Ingram, the Speaker of their House of Representatives, was formerly a tenant of the New York State prison. Hawkins, late Commodore of their navy was a murderer, who escaped the gallows, merely because a jury could not be had, who had not formed and expressed an opinion of the atrocious deed. Other Texan heroes and statesmen are among the outlaws and desperadoes of our own country. Who wants to embrace such men as family friends? And who wants to incur any further responsibility, as the patron and protector of slavery? No one in the free States we devoutly hope.

ECCLESIASTICS OF TEXAS!!—The clergy of Texas, of different denominations, to the number of *six*, met in the city of *Houston*, on the 8th of May, and organized themselves into an 'Ecclesiastical Committee of Vigilance for Texas.' Among the resolutions adopted by this new ecclesiastical body was the following:

'Resolved, That we will conscientiously observe the laws of this republic, and hold in high consideration the rulers of this happy land.'

—one of which laws is that of slavery. Thus does Texas find it convenient to have a *church* to prop up its injustice.

What these Texan clergymen are about, it is not difficult to guess. We recollect a letter from a Rev. A. B. Rozell, who had gone to Texas, published some time ago in a pamphlet designed to entice emigrants. An extract from it reads as follows:—

TRINITY RIVER, Texas, May 12th, 1835.

Dear Brother B.—I left home the first of last month in order to see the goodly land, and was shortly after joined in company by my father, who is an old man, and has long been in the same communion with you and myself. We had five others in our company. Two of them were worthy members of the M. E. Church. To-day we have purchased four leagues of land of your old friend and acquaintance, Mr. Prentice.—Myself and father expect in all, to procure between thirty and forty thousand acres. *We intend to send hands out next fall to make a crop*, and the fall after to come ourselves, and we expect to bring a number of families with us. * * * * * * * *

* * I believe this is going to be one of the first countries in the world, the very garden spot of this whole continent. It combines more advantages and fewer imperfections than any country with which I am acquainted, and I think I am not enthusiastic in saying so. Its character abroad, heretofore, has been bad I acknowledge, but it was not the country, but the dregs of society that had got into many parts of it—but they will soon give way to a people of wealth, of piety, and of intelligence.

ANNEXATION OF TEXAS. Congress will be in session in a few weeks, and although much uncertainty exists with regard to the business it may accomplish, yet there is little doubt that efforts will be made, next to the adoption of measures for the public relief, for the annexation of Texas to the United States. There are some indications which show that some southern States are favorable to this measure. Their interest would be promoted in the matter of slave dealing,—securing a new territory which is to perpetuate all the evils of slavery, with which a legal commerce in human flesh can be carried on for future ages, and the permanency of the foulest stain on the American escutcheon, be permanently established. While the rights of the Southern States should be respected, while all the privileges which the Constitution grants them should be held to them,—let our nation beware of a single step which will tend to increase the evil, which has already rendered the name of '*Columbia, land of liberty*,' a burlesque to foreigners.—*Portsmouth Journal.*

Town Meeting. We would propose to the Selectmen of this town the propriety of calling a town meeting for the purpose of passing some resolutions respecting *the right of petition and the annexation of Texas to the Union.* Some other towns in the Commonwealth have already acted, and we see no reason why Quincy should not express her views on such weighty matters. There is no time to be lost on subjects of such vital importance to the welfare of the country and the interests of the people. We hope it will be done soon.—*Quincy Patriot.*

FROM TEXAS. It is reported that the town of Nashville, Texas, has been taken and sacked by the Camanche Indians. Their warriors are computed at the enormous number of 15,000, of whom 5000 are now occupied in devastating the Texan frontiers, led on by painted white men, dissatisfied with the Texan goverment. President Houston has granted furloughs to nearly all the efficient men of the army until the middle of September. In case they should not then return, they forfeit their lands, privileges, &c. The disbanding of the army has produced dissatisfaction among the people, who are thus exposed to Indian incursions. They are also, it is said, dissatisfied with President Houston, for not permitting them to march on to Matamoras.

TEXAS.—By the last arrivals we learn that several cargoes of emigrants had returned from Texas to New Orleans, disgusted with the mighty Texan Cut-throat Congress, who are represented as very slow in fulfilling their engagements to the settlers in regard to land. Their patriotism is subservient to their pockets.

Among the Acts passed by the Texan Congress was one for *the relief of ministers of the gospel*, exempting them henceforth from military duty. Only think of the Rev. cut-throats fighting for the liberty to buy and sell and flog their fellow men!

General Henderson had been appointed by his *Excellency*, President Houston, by and with the advice and consent of the Senate, minister plenipotentiary to Great Britain—*Emancipator.*

FROM TEXAS. The New Orleans correspondent of the New York Courier and Enquirer, writing from New Orleans, states that captain Wheelwright of the Texan schooner Independence, and his physician, who were prisoners at Matamoras, effected their escape on the 27th ult., in a small boat, and it is supposed they are gone to Matagorda, Texas. Captain Wheelwright has not yet recovered entirely from his wounds. Proposals were renewed to Mr. Wharton to join the Texan fugitives, which he declined, as he hoped to be shortly released from his imprisonment by order of the supreme government.

COMMUNICATIONS.

LABORS OF THE MISSES GRIMKE.

NEWBURYPORT, July 20, 1837.

DEAR BROTHER:—The following is an account of the labors of S. M. and A. E. GRIMKE since the 4th inst.

The three days succeeding the 4th, the sisters lectured 3 times, in the afternoon, in the Temple St. church, in Newburyport. On the 10th and 11th they lectured at Amesbury Mills, once in the Baptist church and once in the Congregational church. During one of their lectures they were interrupted by two young men, recently from the South—where they have spent two or three years, one a doctor, the other a teacher. Their names are John J. Page and Amos Morrill. They denied the truth of their statements respecting the moral and physical condition of the slaves. They also declared the condition of the slaves in the South was no worse than that of the yeomen and manufacturers of the north—that the northern laborers are as ignorant and degraded as the Southern slaves. This did not set well on the minds of the laborers of Amesbury. Finally an appointment was made for a public discussion on the evening of the 16th inst.

Ipswich, July 12th. The sisters lectured here in the Methodist Church, afternoon and evening of Thursday with most happy effect. Much interest is felt among the people of the town. Three of the ministers of Ipswich were present and most of the leading men, and they could but feel that these sisters are in the path of duty in pleading the cause of the oppressed and dumb. But the spirit of some in Ipswich, as well as in other places, is hostile to the interests of the colored man.

Giving notices. Josiah Caldwell prepared notices of the lectures. He handed one to Jonathan F. Stearns of Newburyport, who was to preach for Mr. Kimball of Ipswich on an exchange the Sabbath before the sisters were to lecture. Mr. Caldwell is an attendant on that meeting. Mr. Stearns took the notice, read it over and handed it back to Mr. Caldwell, and said, in substance—'I never read such notices.' 'We are accustomed to have notices of anti-slavery meetings read in our pulpit,' was the reply. 'I have my objections to reading such notices said Mr. S.;' and he utterly refused to read it. Thus Mr. Stearns has seen fit to imitate the insolence and pride of G. W. Blagden of the Old South and of Wm. Rogers of the Odeon. How long will churches endure such insolence? Mr. C. like an honest christian freeman, refused to hear the minister preach who would thus despise the cry of the slave. Mr. Caldwell carried a notice to Rev. Mr. Fitz of Ipswich. He was not at home. It is said his wife received the notice with a contemptuous comment. The notice was not given in Mr. Fitz's pulpit. Such ministers are preparing for themselves a sorrowful work of repentance, if they have, indeed, ever felt the subduing, humbling grace of God in their souls.

Ipswich Female Seminary. These generous and Christ-like advocates of the despised and poor slaves, were very desirous to plead his cause before the young ladies of Miss Grant's school. They appealed to her in the following note.

Newburyport, 7th mo. 5th, 1837.

Sarah M. and Angelina E. Grimke, feeling it their duty as southerners to endeavor to disabuse the North of the false views on the subject of American slavery which have been so industriously spread by the slaveholders from the South and their coadjutors in the non-slaveholding states, and believing as John Quincy Adams stated in his oration on the 4th inst., 'that the free discussion of this subject at the North is the only safety-valve by which the high pressure boiler of slavery can be prevented from a fatal explosion in the country,' respectfully request permission to address the pupils of Ipswich Seminary on that important subject on Thursday or Friday of next week.

We are aware of the absence of Zilpah Grant, and if her sanction is requisite, we will be obliged to the acting principal to write and obtain her permission.

Addressed to Zilpah Grant, in case of her absence to the acting principal of Ipswich Seminary.'

No notice was taken of this request. Does the genius of slavery preside over that Seminary? How many daughters of slaveholders are there? What influence do they exert on the daughters of New England in that institution to blind their minds to the horrors of slavery? What efforts does Zilpah Grant make to counteract this pernicious influence? Is Ipswich Seminary a *pro*-slavery institution?—Does its influence all go to support that system of abominations, which makes merchandise of one sixth of American women? Let our farmers and northern laborers look into this subject and beware of a school which is under the dominion of slavery.

Essex. The afternoon of Friday the 14th they lectured in Essex in one of the churches. Many came to hear the story of the slave's wrongs. The effect seemed most favorable for our cause.

Byfield. Saturday afternoon the 15th they lectured in this place in the Congregational church where Rev. Mr. Durant preaches.

Amesbury. Monday evening, the 17th, they met Messrs. Page and Morrill in a public discussion in Amesbury. Before the time appointed, the large church was filled to overflowing. Never was a house more completely filled. Many came from Newburyport, and the surrounding towns. Hundreds came who could not get in. A moderator was chosen. Mr. Page opened the discussion and spoke 15 minutes, the time allotted to the speakers alternately. Subject—Does the Bible sanction slavery—American slavery? Mr. Page contended that it did; that the slave laws and the principles and practices of slavery were not condemned in the Bible. He took the ground of several of our theological professors and of most all the southern ministers and many in the north. The sisters most triumphantly vindicated the Bible and its Divine Author from being, in any way, accessory to American slavery. Their opponents could not adduce any proof that God and the Bible sanctioned slavery. The meeting was perfectly orderly. No disposition to treat the subject, or the noble-minded advocates of God and the slave with any disrespect. None who hear them plead this holy cause can feel other sentiments than those of heartfelt gratitude and respect. At the close of the debate, Angelina requested her opponent no more to address them as his '*fair* opponents.' She heartily disclaimed all such unchristian flattery. The meeting was adjourned to Wednesday evening, the 19th inst.

July 19, Wednesday evening. The house was filled at the time to overflowing by an intensely anxious assembly. The sisters brought out several facts—as essential features of American slavery—the abrogation of the marriage institution, the children regarded as property, the separating of parents and children, the unrequited toil, the denial of the right to hold property, &c. They proved each fact by southern testimony; then showed what God said about it, and then asked whether the farmers, mechanics and manufacturers in Amesbury were in a similar condition? This told with great effect on the audience. They stated a fact they had learned respecting compensation. *One hundred and twenty thousand* dollars had been paid to the operatives in one year in Amesbury factories. Did this look like slavery? Before the meeting closed, Angelina asked leave to read a letter they had received from a girl in the factory—repelling with great force and indignation the slanders of Mr. Page against northern laborers. Leave was given. She read it. Breathless attention was given to the letter. The effect was very great. I think no southern slaveholders or northern advocates of slavery will come to Amesbury again to tell the honest laboring men and women there that they are more ignorant and degraded than southern slaves. It is astonishing that a northern free laborer can endorse such vile and slanderous falsehoods from whatever source they may come.

This evening the sisters lecture in Bradford, in the Rev. Gardiner B. Perry's meeting house, who gives them a hearty welcome. To morrow, 21st, in Haverhill, 22nd in West Bradford. Then they go to Andover and Lowell. H. C. WRIGHT.

CELEBRATION IN PEPPERILL.

FRIEND GARRISON,—

You have published an account of the manner in which the 4th of July was celebrated in a number of places. We do things somewhat differently in Pepperill. We permit no whining about slavery on that memorable day. *We* are free—that is enough for us. If any are so foolish as to mar their own enjoyment by a recollection of the sufferings of others, let them. As for ourselves, we prefer to take what God has given us, and therewith to be content.

We prefer the old-fashioned mode of honoring the day with guns, drums, and rum. The much respected orthodox clergyman in this town, the Rev. James Howe, gave notice from the pulpit on the previous Sabbath, that the 4th would be noticed in an appropriate manner, and invited the Sabbath school children to meet at the meeting house early on that day. They met with their Teachers, and were escorted by the military with all 'the pomp and circumstance of war,' to a grove not far off. This place had been selected as suitable to instruct the Sabbath school in their duties to God and man. Here the school was addressed by a Rev. gentleman, and then the military escorted them back to the meeting house.

Next, about three hundred women, who had assembled, were formed in lines, and marched about the town to the sound of the drum. They were joined by some revolutionary survivors, the clergy of the town and their wives, and other citizens, and with drums beating, colours flying, and fixed bayonets, marched into the meeting house, where the audience were edified by a frothy address in the usual style.

The services of the sanctuary being ended, the next move was to a grove where a dinner had been provided. Now comes 'the feast of reason, and the flow of soul,' martial music, songs, toasts, and the 'passing bowl.' Suffice it to say, that before the day ended, numbers of the Sabbath school children were seen *drunk!*

Some of the inhabitants had no tastes for such *Christian* revelry, and took no part in it. They were so simple as to prefer an address on slavery, from the Rev. H. C. Wright, who, they had heard, was in the vicinity. With that view they consulted our much respected minister, but they found him strongly opposed to the plan. He objected to that subject being introduced on that day for fear of a mob; and he objected to Mr. Wright in an especial manner, because 'he was a wild man,' and 'had the mind of Old Nick.' From what they had heard of Mr. Wright, they supposed he was a straight forward, common sense man, as far removed from wildness as possible. Fortunately they learned his real character in season to avoid the mortification they must have felt of engaging a man to speak to them who 'had the mind of Old Nick.'

That people who have a minister that carefully watches over them, and excludes the discussion of subjects which it is improper for them to be informed about, have a great blessing. He knows what is best for his people, and they ought to submit entirely to his decision. If he closes the meeting house against 'wild men,' who will blame him? Will you, Mr. Editor, publish a list of the '*wild men*' for the benefit of those who live back in the country, so that they may be known and avoided, for there are few, if any, who would wish to have any thing to do with men who bear any resemblance to 'Old Nick.' DELTA.

SANDWICH ANTI-SLAVERY SOCIETY.

This Society held its fourth Annual Meeting, agreeable to previous arrangement, on Tuesday, July 4th, at the Town Hall. After an address by Rev. John M. Merrick, in which the great principles of the abolitionists were defended in a fearless and masterly manner, the Annual Report of the Executive Committee was read by the Secretary, and the following gentlemen were then chosen officers of the Society for the ensuing year.

President—Ezra Tobey, Esq.

Vice-Presidents—Rev. Henry H. Smith, Dea. Ezekiel Hallett.

Secretary—Josiah Gifford.

Treasurer—William Loring.

Executive Committee—Charles Nye, Rev. Joseph Nash, Joseph Hoxie, 3d., David C. Percival, Paul Wing, 2d.

The following resolutions were then presented, and unanimously adopted.

1. Resolved, That one of the greatest impediments to the immediate abolition of slavery, is the *degraded situation* of the *free colored people*, and that all who really desire its abolition, are bound to exert themselves to the utmost, to elevate the character, and moral and religious condition of our free colored population.

2 Resolved, That the annexation of Texas to the United States, under existing circumstances, would be one of the greatest evils that could befal this nation, and that this society hereby enters into solemn protest against it.

3. Resolved, That Congress possesses full power to abolish slavery, and the slave trade in the District of Columbia, and that the example of the British West Indies fully proves, that the immediate exercise of that power is both safe and practicable.

4. Resolved, That the Hon. John Quiney Adams is justly entitled to the thanks of every American, for the noble, and fearless stand taken by him at the last session of Congress, in favor of the right of petition.

5. Resolved. That the Hon. John Reed deserves the thanks of the citizens of this Congressional District, for sustaining Mr. Adams by his votes, during the trying scenes of last winter.

6. Resolved, That the Secretary transmit copies of the foregoing resolutions to Mr. Adams and Mr. Reed.

7. Resolved, That the thanks of this society be presented to Rev. John M. Merrick, for his able, manly and fearless defence of abolition principles, in his address delivered before us this day.

8. Resolved, That the thanks of this society be presented to the officers, and members of the 'Sandwich Mozart Union Singing Society,' for the very acceptable part taken by them in the exercises of this day.

9. Resolved, That the proceedings of this meeting be published in the county papers and in the Liberator.

JOSIAH GIFFORD, Secretary.

NOTE. This society now numbers eighty-one members.

THE SOCIETY OF FRIENDS.

FRIEND GARRISON,—It appears by an article in 'The Friend' of 6mo. 24th, that the ardour of some abolition Friends of New England was cooled by the proceedings of the late yearly Meeting at Newport. The editor reports the substance of a portion of a letter received after the meeting as follows: 'They' (Friends) 'came up with many apprehensions, that the excited state of some of the members on the subject of slavery would occasion difficulty; but the course which things took, happily had the effect to check and mollify the ardency of this spirit.'

It is true, that the attention of Friends within the compass of this Yearly Meeting has been increasingly drawn for some time past to the sufferings of our oppressed fellow countrymen and to the enormous sins of their oppressors. Within the last year, the anti-slavery cause has gained rapidly among us. The spirits of Woolman and Benezet seem to animate a large proportion of our most promising youths, many of the middle-aged, and a goodly number of our ancient Friends; but as is the case with all other denominations, 'not many wise, not many mighty' are brought into the work; they have too much interest in the continuance of slavery, or too much reputation to sacrifice it for the down-trodden poor. Abolitionists among us are of the middling class of the community, from which the pioneers of all reformations, either in morals or religion, have proceeded; a class which, when properly enlightened and directed, like the lever of Archimedes will move the world.

It is with grief and shame for the conduct of 'my brethren according to the flesh,' that I reflect on 'the course which things took' in the Yearly Meeting; a course which will be very pleasing to the slaveholders, and very disheartening to the poor slaves. It was substantially the course taken by the associations of Connecticut and Massachusetts last year, and is a fit subject for brother Goodell's pen.

I rejoice, however, for the sake of our colored brethren, that we are permitted to suffer in some measure for their cause; for I believe, that the greater our sufferings are on their account, the more we shall be qualified to sympathize with them, the more deeply we shall be rooted in the principles of abolition, and the more we shall be baptized into its spirit. It is through suffering only, that abolitionists will ever gain the victory.

If any one apprehends, that abolition Friends will ever exhibit a fanatical spirit in our Yearly Meeting on the subject of slavery, he does not yet understand us; and he is surely mistaken, who thinks that the action of the last Yearly Meeting 'had the effect to check and mollify the ardency' of the true abolition spirit. It has on the contrary, like all other persecutions, increased the ardour which it was intended to quench, and stimulated a zeal to greater exertions in this righteous cause.

A MEMBER OF N. Y. YEARLY MEETING.

THE UNIVERSALIST CONVENTION.

MR. EDITOR:—An article appeared in the Liberator of the 21st inst. signed 'A member of the Convention,' written by the Rev. B. Whittemore, an associate editor of the Trumpet, which with your permission I will notice, as briefly as circumstances will allow. We regret that our brother did not see fit to give us his *real* signature, but we can excuse him, as he was doubtless governed by the same feelings, in withholding it, that influenced him to make a certain motion at the Convention,—feelings which naturally, and very properly follow such a course of action. We are glad, however, that he is sufficiently interested in the subject to speak out, even behind the curtain, and we hope that ere long he will appear and espouse the cause of justice and humanity, with all that boldness which is a characteristic of conscious honesty.

We are accused, by our Rev. brother, of stating that which is not true. In reply we observe, that as we were not present at the Convention, we stated facts as we understood them, from those who were present, and we are not yet convinced that we have made any very serious mistake. 'It is not true,' he says, 'that the resolution was negatived.' Is this the fact? The resolution *was offered*,—it was *not withdrawn*, and it *was not adopted*.—It was of course *lost*,—we consider, therefore, that the resolution was to all intents and purposes, *negatived!*—The pitiful attempt of Br. Whittemore to avoid this conclusion reminded us of the old adage, 'A drowning man will catch at straws.'

Br. Whittemore, partly, we fear, to exculpate himself, has named several others, who acted with the pro-slavery party on that occasion. It is a source of regret to us, and we have no doubt it will be to them, that they acted thus, and we incline to the opinion, that they will not be very much obliged to their friend Whittemore for exposing them. But if their consciences do not condemn them, neither do I.

Br. Whittemore says, 'There was not one word said in the Convention, against the sentiments contained in the resolve.' As a statement of facts will, probably, soon be given to the public by those who took part in the proceedings of the Convention, we shall not question the truth of his assertion. The Convention, we will suppose, did believe the sentiments of the resolve to be just and true. Then why refuse to *acknowledge* them to be so? 'Aye, there's the rub!' Because it was *inexpedient* to do so! It was *inexpedient* to adopt the principles of truth and justice! It was *inexpedient* to do that which God has enjoined upon them,—to 'love their neighbor as themselves,' —to 'do unto others as they would that others should do unto them,'—to 'remember them that are in bonds as bound with them!' —Heaven save us from such principles of *expediency!*

Our brother is very tenacious of the *right* of the Convention. 'The Convention,' he says, 'claim the *liberty* of deciding for themselves upon what subjects it is expedient for them to act.' Can it be that Br. Whittemore considers *legal right* of paramount importance to *moral right?* True, the Convention have the liberty, or the right to do as they please. 'A certain priest,' had the *same right* to pass by the wounded man, who had fallen among thieves, leaving him half dead! and also the 'Levite,' a candidate for the ministry, had the *same right* to pass by on the other side! These were, no doubt, very conscientious, pious, prudent men! They looked on the wounded man,—they saw his distress,—they heard his groans, but the 'time had not come for them to act,'—they had the *liberty* to do as they pleased, and they thought it not *expedient* for them to soil their priestly garments, with the blood of the wounded stranger!

A certain Samaritan who journeyed that way, had the *same right* to neglect the cries of suffering humanity, and pass by on the other side,—but the performance of *duty* was of greater consequence to the Samaritan fanatic, than the 'union of the order.' He saw his brother in distress, and knew that he must be relieved or perish! He knew, also, that should he leave him in that dying situation, his 'brother's blood' would be upon his own head! It was *expedient* for him to 'deal justly and love mercy!' The smiles of an approving conscience,—the approbation of his God, and the 'blessings of him that was ready to perish,' were his rich reward!

What must have been the feelings of the wounded man toward the *priest* and the *Levite!* He, probably, knew their pretensions to piety, for they had sounded 'a Trumpet' before them, proclaiming their deeds of charity and mercy! He might with propriety, have said, as Jesus did, in relation to the same class of persons,—'All their works they do for to be seen of men:' 'Ye are like unto whited sepulchres.' 'Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' 'Wo unto you, scribes and *pharisees,—hypocrites!*' But we forbear, lest our brother should accuse us of using 'hard language.'

Br. Whittemore says he 'was not violent in his denunciations of abolitionists,'—that he 'was not in opposition to the resolution.' Was not his *vote* in opposition to the resolution? We understand it was. With regard to his denunciations of abolitionists, we are informed that the conversation referred to was previous to the meeting of the Convention, in other places. He will not deny that he has said many hard things against them. He will not deny that when a notice of an anti-slavery meeting was handed him, with a request that he would read it, he immediately destroyed it. He will not deny that he positively forbid a brother clergyman, with whom he exchanged, not long since, to read an anti-slavery notice from his pulpit! and yet he would fain make it appear, that neither himself, nor the Convention, are opposed to the principles of abolitionists—that they, in fact, are somewhat friendly to them. If these are our friends, we have reason to pray,—from such friends, 'good Lord, deliver us!'

P. H. SWEETSER.

Boston, July 24, 1837.

CORRECTION.

FRIEND GARRISON:—I wish to correct a misapprehension which I find exists in regard to a statement in the communication from me, in thy paper of the 14th inst. It appears to have been understood by some, that the recommendation of Philadelphia Yearly Meeting to its members, not to connect themselves with the abolitionists, was contained *in the address* which was circulated in Virginia. I did not intend to convey such an impression; but, that the meeting *at the same time* issued *an advice to its members* containing that recommendation. This advice formed a *separate document*.

There is also a want of accuracy in inserting the name of Thomas Evans as a *signer* of the address. His agency in *distributing* it constituted *his* offence. By giving this an insertion in thy next paper, thou will oblige thy friend. WM. BASSETT.

Lynn, 7th mo. 19, 1837.

LADIES' DEPARTMENT.

LETTERS TO CATHERINE E. BEECHER.

No. V.

NEWBURYPORT, 7th mo. 8th, 1837.

DEAR FRIEND:

As an Abolitionist, I thank thee for the noble portrait thou hast drawn of the character of those with whom I am associated in the work of Emancipation. I can bear testimony to their deserving all thou hast said in favor of them, and will now endeavor to vindicate those 'men of pure morals, of great honesty of purpose, of real benevolence and piety,' from some objections thou hast urged against their measures. Before I begin, however, permit me to express my entire denial of the principle thou hast laid down, viz. that it is right 'to make a distinction between the *men* who constitute an association, and the *measures* which are advocated and adopted.' I know that this is the moral philosophy of the present day, but it is *not* the philosophy of the New Testament. Jesus said of his disciples, 'By *their fruits*, ye shall know them;' 'a *good tree* bringeth forth *good* fruit;' and I do contend, that according to Scripture logic, either the abolitionists must be bad men and their measures bad, or they must be good men and their measures good; for these measures are the fruits of their principles, the certain index of their hearts. I cannot separate between men and their measures, and I have long believed this modern philosophy to be a subtle device of our opponents by which they seek to excuse themselves from a hearty co-operation in an unpopular cause, whilst they can not possibly deny the purity, honesty and piety of those who are its great moral leaders.

With regard to the simile thou hast drawn (p. 16) between abolitionists and 'the men (who) are daily going into the streets, and calling all bystanders around them and pointing out certain men, some as liars, some as dishonest, some as licentious, and then bringing proofs of their guilt and rebuking them before all; at the same time exhorting all around to point at them the finger of scorn;' thou sayest, 'they persevere in this course till the whole community is thrown into an uproar; and assaults and even bloodshed ensue.' But why, I should like to know, if these people are themselves *guiltless* of the crimes alleged against the others? I cannot understand why they should be so angry, unless like the Jews of old, they perceived that the parable had been spoken '*against them.*' To my own mind the exasperation of the North at the discussion of slavery is an undeniable proof *of her guilt*, a certain evidence of the necessity of her plucking the beam out of her own eye before she goes to the South to rebuke sin there.

'Much evidence,' thou sayest, 'can be brought to prove that the character and measures of the Abolition Society are not either peaceful or christian in tendency, but that they are in their nature calculated to generate party spirit, dissociation, recrimination and angry passions.' Now I would accept the charge, except that of our measures not being *christian*, and solemnly ask thee, whether the character and measures of our holy Redeemer did not produce exactly the same effects? Why did the Jews lead him to the brow of the hill that they might cast him down headlong, why did they go about to kill him, why did they seek to lay hands on him, if the tendency of *his* measures was so very *pacific*!—Listen too to his own declaration: 'I came not to send peace on earth but a sword;' the effects of which, he expressly said, would be to set the mother against her daughter and the daughter-in-law against her mother-in-law. The rebukes which he uttered against sin were eminently calculated to produce 'recriminations and angry passions,' and they did produce them even against 'him who did no sin neither was guile found in his mouth.' He was called a wine-bibber and a glutton and Beelzebub, and was accused with unblushing impudence of casting out devils by the prince of the devils—Why, then, protest against our measures as *unchristian* because they are not *pacific* in their tendences, i. e. because they do not smooth the pillow of the poor sinner and lull his conscience into fatal security? The truth *is*, the efforts of abolitionists have stirred up the *very same spirit* which the efforts of *all thorough-going* reformers have done; we consider it a certain proof that the truths we utter are sharper than any two edged sword, and that they are doing the work of conviction in the hearts of our

certain, but let one suffice. A friend of mine, a member of the Society of Friends, told me that after he became interested in the Anti-Slavery cause through the Liberator, he still felt so much prejudice against its editor, that although he wished to labor in behalf of the slaves, he still felt as if he could not identify himself with a society which recognized such a leader as he had heard Wm. L. Garrison was. He had never seen him, and after many struggles of feeling, determined to go to Boston on purpose to see this man and judge of his character for himself. He did so, and when he entered the office of the Liberator, soon fell into conversation with a person he did not know, and became very much interested in him. After some time, a third person came in and called off the attention of the stranger whose benevolent countenance and benignant manners he had so much admired.—He soon heard him addressed by the title of Mr. Garrison, which astonished him very much, for he had expected to see some coarse, uncouth and rugged creature, instead of the perfect gentleman he now learned was Wm. L. Garrison.—He told me that the effect upon his mind was so great, that he sat down and wept to think he had allowed himself to be so prejudiced against a person who was so entirely different from what his enemies had represented him to be. He at once felt as if he could most cheerfully labor, heart and hand, with such a man, and has for the last three or four years been a faithful co-worker with him, in the holy cause of immediate emancipation. I think it is impossible thou canst be personally acquainted with brother Garrison, or thou wouldst not write of him in the way thou hast. If thou really wishest to have thy erroneous opinions removed, only embrace the first opportunity of being introduced to him, for I can assure thee that with the fire of a Paul he does possess some of the most lovely traits in the character of Wilberforce. In much haste, I remain thy friend,

A. E. GRIMKE.

BOSTON.

FRIDAY, JULY 28th.

FOURTH OF JULY IN PROVIDENCE.

Unusual preparations were made for celebrating 'this poor, old, prostituted, rum-soaked, powder-smoked anniversary' by the city authorities of Providence, and a great 'turn-out' of the population was the consequence. There was a very long procession of various bodies and societies of men, with badges and emblems, and of the *military* and the *clergy*. A 'patriotic' oration was delivered in the First Baptist meeting-house—a dinner was eaten at the hotel, after which toasts and wine followed—and in the evening, a display of fire-works was made. Certainly, it was all very showy—ostensibly very disinterested—and possibly very loyal. But it is not to be presumed that those who participated in these proceedings, remembered that millions of their fellow-countrymen were pining at that moment in a worse than Algerine servitude, or that they were conscious of mocking heaven by their ill-timed parade and empty boasts. Nevertheless, their forgetfulness was highly criminal, for it evinced a state of mind by no means in accordance with the apostolic injunction, 'remember them that are in bonds as bound with them.' It was deemed a glorious affair.

The Providence Anti-Slavery Society resolved to make use of its freedom on that day for the overthrow of American slavery. By its request, the editor of the Liberator delivered an address in the afternoon, in the High-street meeting-house, a beautiful and commodious building, which was completely filled, above and below stairs, with a very intelligent and estimable audience. Prayer was offered by Rev. Mr. Lewis,* a colored brother. Mr. Garrison spoke for about one hour and a half. His address was somewhat peculiar, and couched in solemn language. He commenced by saying that there were shoutings in the streets. The hills and valleys were vocal with artillery thunders. Star-spangled banners were waving splendidly in the breeze. The bells were ringing their merriest peals. The night was destined to blaze with bonfires, illuminations and fire-works. A great nation was animated with renovated joy, and startling the repose of Nature by its loud revelry. Millions of people were making their annual prostration at the altar of freedom, and invoking Heaven to witness not only that they were free, but that they held it to be a self-evident truth that all men are created EQUAL, and endowed BY GOD with an INALIENABLE RIGHT to liberty. With all seriousness he asked, was that the day or the occasion for mutual congratulations, or full-blown rhapsodies, or national panegyrics? If so, he had mistaken the character of his audience. If so, then he ought not to have been selected to address them. Should he retire from the desk? Or would they call for a dissolution of the meeting?

There was, he presumed, no misunderstanding between them. If the speaker was a fanatic, then he had been invited to address fanatics, and they would tolerate his folly better than the wisdom of a sane mind. If, on the other hand, they had been insanely ranked among the insane, and falsely stigmatised as incendiaries, then, said he, 'let it be our object, on the present occasion, to do something worthy of the cause of human freedom; something to unfasten the galling fetters of the oppressed, to subvert the power of the oppressor, to bring our erring countrymen back to the path of duty, to save our guilty country from utter ruin.'

But—he said—it may be too late. He would not say that it required strong faith,—it would rather seem to imply bold effrontery to believe, that all will go well with America; that having sown the wind she shall not reap the whirlwind; that she shall not become a desolation, as she is now justly a taunt and a proverb among the nations of the earth. Should this terrible event happen, so manifest would be the justice and mercy of God, his soul could adoringly respond to the exulting language of the Psalmist—'O give thanks unto the Lord; for he is good: *for his mercy endureth for ever.* To him that smote Egypt in their firstborn, and overthrew Pharaoh and his host in the Red Sea: FOR HIS MERCY ENDURETH FOR EVER. To him that brought out Israel from among them, with a strong hand and with a stretched out arm: FOR HIS MERCY ENDURETH FOREVER.' 'Even so, Lord God Almighty, true and righteous are thy judgments.'

Mr. Garrison read an extract from a letter in his possession from an esteemed friend, in which the following startling passage occurred:—'*My hope of the millennium begins, where Dr. Beecher's expires*, viz. AT THE OVERTHROW OF THIS NATION.' Tremendous thought! This passage had deeply affected his mind. Yet there was nothing treasonable in that hope—no want of true patriotism—no anti-republican malevolence. It was predicted upon the rise, progress, and actual character of this nation: it was uttered to dispel the impious and arrogant assumption, that the nation has a charmed life, is immortal, and therefore can never perish.

In the midst of the holy impieties, the patriotic mockeries, the sublime follies, the lawful bacchanalian excesses of this day, he sounded a tocsin of alarm, and stood forth, in the spirit of prophecy, to proclaim in the ears of the people, that our doom *as a nation* is sealed; that the day of our probation has ended, and we are not saved; that our strength is to become weakness, our greatness small as the moat that floats in the sunshine, our prosperity utter desolation, our rock of safety the precipice of destruction, our union anarchy, our body politic dashed into fragments, our national ties severed like threads of flax in the flame. In vain shall we take shelter from the impending judgments of heaven, under our republican form of government: its spirit has fled, and the body is in a state of loathsome decomposition. In vain shall we look to Congress for succor—for that has no power independent of ourselves: and can that which creates be less than the created? In vain shall we try to extort some cheering assurance of perpetual safety from our oracle, THE CONSTITUTION: for, after all, it must respond as we shall give it utterance. In vain shall we bow down to our god, THE AMERICAN UNION, with more than eastern devotion, and cut our flesh, and cry mightily unto him for assistance: for this god is nothing but the workmanship of our own hands; and, like Dagon, he has fallen upon his face to the ground—his head and both the palms of his hands are cut off—only the stump of him is left unto him! In vain shall we depend upon our naval armaments, our standing fortifications, our military strength: for these are vain evidences that our trust is not in the living God, but in an arm of flesh; *and the more they are multiplied, the more certain do we render our destruction.* Nor form of government, nor representative body, nor written parchment, nor social compact, nor physical preparation, can give us perpetuity, or hide us from the wrath of the Lamb. *The downfall of the republic seems inevitable.* We are waging war, not against England or France, or the combined powers of Europe—but against the Rights of Mankind, against the Image of God, against Divine Revelation, against Life and Immortality, against Jehovah of hosts.

Mr. Garrison next dwelt upon the barbarous treatment which the abolitionists had received at the hands of their guilty countrymen, and said that probably 'the end was not yet.' It may be that some of them will yet perish at the stake, or meet the fate of the martyr Stephen. Thus far, swarms of calumnies have followed them, sucking the life-blood out of their reputations; serpents have hissed at them, vipers have stung them, wolves have sought to devour them. Like Paul, some of them have been cruelly beaten—others have been stoned; and others have been in perils of robbers, in perils by their own countrymen, in perils in the wilderness, in perils in the city, in perils among false brethren. They are declared to be outlaws on their native soil. The Constitution shields none but those who wield the cowskin, or who consent with the thief, the adulterer, and the oppressor. In one half of what is called 'our glorious Union,' a fire is kindled to consume to ashes every man who ventures south of the Potomac as an opponent of slavery. This is American liberty!

The speaker here expatiated upon the sublime and Christ-like mission of GEORGE THOMPSON to this country, and upon his indefatigable labors in the cause of the American bondmen in particular, and of human rights universally, since his return to his native country. He passed the highest encomiums upon this gifted philanthropist, and applied to him the beautiful tribute of WHITTIER—

> 'Where Mammon hath its altars,
> Wet o'er with human blood,
> And pride and lust debases
> The workmanship of God—
> There shall thy praise be spoken,
> Redeemed from falsehood's ban,
> When the fetters shall be broken,
> And the SLAVE shall be a MAN!'

He then remarked, that with all our boasted security and presumptuous self-confidence, we are continually betraying,—in spite of our pride and at the expense of our veracity,—a painful consciousness that the temple of our freedom is tottering to its fall; that our Union is a rope of sand, which may be easily severed by some chance wave of popular fury; that our Constitution is debilitated beyond all medical restoration; and that we have built upon hay, wood and stubble, which need only a single spark of the electric fluid to wrap the nation in one general conflagration. It is only for some few seditious hot-spurs at the South to brandish their cowskins or bowie knives, and shout, 'We'll dissolve the Union!' and straightway we turn pale, our knees smite together, our tongues cleave to the roofs of our mouths! At every outbreak of real or imaginary fanaticism, we are thrown into consternation. If the wind do blow but a moderate gale, if the ocean heave but a single billow, if but a single cloud lower in the horizon, we grow frantic with terror, and imagine that our sails are rent, our bark is foundering, and we shall sink (as did Pharaoh and his hosts) like lead in the mighty waters! Indeed, so feeble are the bands which bind this nation together, and so general is the conviction of its instability, that even the speaker, though styled 'a miserable fanatic and madmen,' had been deemed capable of effecting its utter overthrow! What did all this prove, but that there is no moral or social cohesiveness to bind us together, and that Babylon and Tyre are but the forerunners of our doom?

If (continued Mr. G.) History be not wholly fabulous,—if Revelation be not a forgery,—if God be not faithless in the execution of his threatenings,—'the doom is certain, and the interpretation thereof sure.' The overthrow of the American confederacy is in the womb of events, and it shall come in a manner that shall owe the nations of the earth! Would this prediction be derided as the hallucination of a distempered mind? Was it to be classed with 'such stuff as dreams are made of?'

Mr. Garrison proceeded to show in what particulars this country 'gives signs of woe that all is lost.' Why must it perish?

I. No superstructure, however beautiful, imposing or valuable, can remain long, which is not based upon a solid foundation. It is as true in morals as it is in mechanics. A house built upon the sand, when the rain descends, and the floods come, and the winds blow and beat upon it, must fall. He went back to the first settlement of this country by the 'pilgrim fathers,' and found them laying its foundation in blood and violence—in slavery and the slave trade—in a war of extermination with the proprietors of the soil—in cruelty, bigotry, which derided the claims of conscience, and whipped, banished or hanged those whose religious views differed from their own—in infidelity with respect to the promises of God and the precepts of the Prince of Peace. We had enlarged, but not changed this foundation. In relation to all these crimes, we had waxed worse and worse, having merely substituted Abolitionists for Quakers and Baptists, upon whom to wreak our intolerance.

II. No nation, as such, can be judged and punished in a future state. It must be visited, if at all, here—in a corporate form—so that the nations of the earth may be instructed by 'terrible things in righteousness.' What nation has ever sinned so fearfully as our own, according to the abundance of its light? We are wholly oppression in the midst of us. We have waxed fat, and kicked, and behaved abominably without let or hindrance. But the climax of our impiety is nearly attained—the cup of our ruin begins to overflow. Our national transgressions remain to be avenged by Almighty God: not one of them is cancelled—not one repented of—not one blotted out!

III. Neither sacred or profane history furnishes any example of a nation of oppressors voluntarily surrendering their ill-gotton power. Either the oppressed have been compelled to emancipate themselves by revolution, or God has been necessitated to destroy their oppressors by direct interposition—by blinding them with his lightnings, and annihilating them with his thunder-bolts. Wherein, then, do we hope for the salvation of this nation?

IV. This nation is destined to perish, because in wading through blood and carnage to independence, *it at the outset discarded the Prince of Peace, and elected George Washington to be its Saviour;* and it is now confidently relying upon its naval ships, its strong fortifications, its military prowess, for security from dangers without, from seditions within. It is a fruitless attempt at self-government, totally distinct from the government of God in Christ Jesus; while the fact is incontrovertible, that no man or body of men, have ever governed, or shall be able to govern themselves by any external restraints, or legislative enactments, or judicial penalties, or executive prerogatives; or by any military forces, or political checks and balances, or democratic creeds and forms; and hence this experiment, like all others which have preceded it, whether monarchical aristocratical or republican, must sooner or later inevitably fail. For these outward contrivances to effect inward obedience,—these reliances upon the wisdom of man, and the efficacy of powder and ball, to work out the righteousness of God, and secure 'peace on earth, good will towards men,'—do clearly show that *our trust is in each other*, and not in the living God. They indeed constitute a machinery which is indispensable to the existence and regulation of 'the kingdoms of this world,' but which is wholly superseded in the kingdom set up by Jesus Christ, which is destined to destroy all other kingdoms, and make the earth 'a mountain of holiness, a dwelling place of righteousness.'—'Wait ye upon me, saith the Lord, until the day that I rise up to prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: *for all the earth shall be devoured with the fire of my jealousy.* For then will I turn to the people a pure language, *that they may all call upon the name of the Lord*, TO SERVE HIM WITH ONE CONSENT.'—'The God of heaven shall set up a kingdom, which shall never be destroyed: *and the kingdom shall not be left to other people*, but it SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS, and it shall stand forever.'—'It hath no need of the sun, neither of the moon, [governmental powers being here adumbrated,] to shine in it: for the glory of God shall lighten it, and the Lamb is the light thereof. And the nations of them *which are saved* SHALL WALK IN THE LIGHT OF IT: *and the kings of the earth shall bring their glory and honor into it.*'—'He that hath ears to hear, let him hear.'

Mr. Garrison further said that we are an idolatrous people, and worship many gods. Our idols are prominently five in number. 1st. The MOLOCH OF SLAVERY, in whose presence we tremble exceedingly, and to whom we cause our children to pass through the fire. 2d. PARTY, the Baal of Selfishness, upon whom we rely for all our honors, preferments, and successes. 3d. The GODDESS OF LIBERTY, an imaginary deity, to whom we pay superstitious honors, and whom we devoutly worship in the abstract. 4th. THE UNION, the Janus of Patriotism, having two faces, and thereby exciting continual strife between its northern and southern worshippers as to its real features. 5th. THE CONSTITUTION, a sacred oracle, alike infallible and immaculate, whom it is sacrilege to touch or examine. These be thy gods, O Columbia!

To darken the aspect of our fate, it was only necessary to consider the appalling fact that we have A UNION OF CHURCH AND STATE IN SUPPORT OF SLAVERY. We have not only a President in the Chair of State, who unblushingly announces that, like the less guilty Pharaoh of Egypt, he knows not the Lord, neither will he set the captives free, even though a constitutional majority of the people should demand their emancipation at the Seat of Government; but we have Theological Professors, those who sit in Moses's seat, and Doctors of Divinity, and Presidents of Universities, and Bishops and Ministers, and Synods, Presbyteries and Conferences, in overwhelming proportion, some of whom are slaveholders, others maintain that slaveholding is by divine authority and in accordance with christianity, and others who take sides with the oppressor and against those who plead for the oppressed. Surely—

> 'Their glory and their might
> Shall perish; and their very names shall be
> Vile before all the people, in the light
> Of A WORLD'S LIBERTY!'

The corruptions of the CHURCH, so called, (said Mr. Garrison,) are obviously more deep and incurable than those of the STATE; and therefore the CHURCH, in spite of every precaution and safeguard, is first to be dashed in pieces. 'Coming events cast their shadows before.' Look at the ferocious spirit manifested last year in the Methodist General Conference at Cincinnati: what does it betoken? Look at the recent turbulent and despotic transactions in the Presbyterian General Assembly at Philadelphia: that mighty denomination is severed in twain at a blow. *The political dismemberment of our Union is ultimately to follow.*

Mr. Garrison spoke in indignant terms of the invasion of Texas by our countrymen, of the sudden recognition of its independence by our government, and of the prospect of its immediate annexation to our Union. It was in the confident belief that this unparalleled act of national profligacy would be perpetrated, and that the most dreadful consequences would follow in its train, that he had spoken so despairingly of the salvation of the country. He quoted several scorching extracts from the speech of Mr. Adams delivered last year in Congress on the subject of Texas, and remarked that rebukes like these are lost upon us. We have eyes, but we see not; ears, but we hear not. If the scorn of the world cannot humble us; if the fate of chosen Jerusalem fails to alarm us; if the voice of God, though uttered in thunder-tones, is unheard by us; in vain shall the mere statesman hope to interpose successfully for our deliverance.

If such be the dismal prospect before us, it might be asked,—What, then, have the abolitionists accomplished, after all their vaunted zeal and activity, their toils and sacrifices? He (Mr. G.) would reply—Much for themselves; much for the human race; much for the cause of God. They have won for themselves the gratitude of the perishing slaves, the respect and admiration of mankind, and the smiles of heaven. The 'blood of the souls of the poor innocents,' no longer stains their garments. It is through such instrumentalities as they have used,—it is by the victorious power of such examples as they have set, in invincible courage, in unswerving faith, in uncompromising rectitude, in patient suffering, in expansive benevolence, and in christian effort,—that the dominion under the whole heaven is ultimately to be transferred from human authority and Satanic usurpation to Him who is King of kings, and Lord of lords.

Still it might be asked,—If the pillars of our Union are to fall, and the nation itself is beyond redemption, why are we called upon to put forth confessedly unavailing efforts to prevent the direful catastrophe? He would again reply—To exonerate our own souls from guilt, and to furnish proof through all time, that the nation did not perish in consequence of not having been duly warned. Because Baal is to be cast down, shall the seven thousand men, who have not bowed the knee to him, no longer hold fast to their integrity? Why was Ezekiel commanded to deliver his message to the 'rebellious house of Israel,' when he was expressly assured by Jehovah that they would not hearken unto him? Why did not Jesus Christ cease to warn, entreat and threaten Jerusalem, foreseeing as he did that her destruction was inevitable? Our land is to be visited with plagues, like ancient Egypt. Is it asked, of what avail will it be for any of us, in obedience to the command of heaven, to take a bunch of hyssop, and strike the lintel and side-posts of our dwellings with blood? Because the Lord is to pass through the land, to redeem the captives and punish their oppressors; and when he seeth the blood upon our lintel and side-posts, the Lord will pass over the door, and will not suffer the destroyer to come into our houses to smite us. By our fear, therefore, for his great name; by our hope of life and immortality; by all the ties which bind us to the universe of God; by the anguish, and blood, and groans of down-trodden, expiring humanity,—we may not suppress our voices, nor slacken our efforts, nor abandon the field of moral warfare, without committing high treason against heaven, and ranking ourselves among the enemies of our race. 'He that overcometh, and keepeth my works unto the end, to him will I give POWER OVER THE NATIONS,' saith the Son of God.

EQUAL RIGHTS.

In the Constitutional Reform Convention, (now in session in Harrisburg, Pa.) on the 8th inst. a petition was presented from the free people of color, residing in Pittsburg, remonstrating against being deprived of the right of suffrage. Whilst under consideration, the whole ground of slavery and abolition was traveled over. A motion of reference to a committee was lost; ayes 16—noes 85; the reading of the petition was objected to as containing disrespectful language; it was finally disposed of for the time, by a motion to lay it on the table and have it printed; yeas 56—nays 45.

Every petition, now-a-days, asking for an extension of equal rights, is deemed to be couched in 'disrespectful language'! But how the language of the Pittsburgh petition could be branded as disrespectful *before it was read*, is to us quite inexplicable. The objector had evidently the 'color of an idea' in his head!

PROFESSION *vs.* PRACTICE.

We find the following *ad captandum* boast in a speech recently made to the citizens of St. Louis, by Mr. Webster:

'I hold myself open; I unbosom myself to Missouri as well as to Massachusetts. It is not our republic alone. The Constitution says that Missouri shall put Senators in Congress as well as Massachusetts, and heaven save me from being narrow enough, when acting under the Constitution, *to consult but for a few*, (great cheers)—the Constitution is more liberal, more fraternal, as I read it; *it makes this man as good* (here Mr. Webster placed his hand on the shoulder of one standing beside him,) *as if in Faneuil Hall I held the hand of one of the descendants of John Hancock.* These are my views with regard to ALL *from the Bay of Fundy to the Gulf of Mexico.*'

There is a homely distich which says,—

> 'Self-praise
> Goes but little ways'—

and this boast of Mr. Webster, we opine, should go for nothing but 'a rhetorical flourish' or 'splendid absurdity,' judging him in the light of his conduct. If the Constitution recognizes the obscurest citizen as equal to one of the descendants of John Hancock, how did Mr. Webster dare to say, some time since, that by that great instrument, two millions and a half of his countrymen are lawfully held in slavery, and that the north is bound to stand by the South in keeping them in that miserable condition? If 'ALL from the Bay of Fundy to the Gulf of Mexico' are in his opinion equal, how shall we account for the fact that *Daniel Webster has never opened his lips in favor of the emancipation of his enslaved countrymen*, nor assailed the system of slavery?

TEMPERANCE—ABOLITION OF CASTE.

In the Journal of the American Temperance Union, for June, is a letter 'from a gentleman in Bermuda,' addressed to Edward C. Delavan, in which the writer states that the temperance cause is advancing in that island—(one of the 'awful' consequences of immediate emancipation!) Of a temperance meeting which he attended at Hamilton, the capital of the island, he says:

'The meeting was an animated one. *Many of our lately emancipated colored people were present*, and it was no small addition to the pleasure which this victory of the temperance cause gave my heart, *to see the colored and white men and women standing side by side, and occupying the same seats.* One gentleman stated, that a *slave*, who always drank his half pint of rum per day, had been hired by him when he became a *freedman.* He noticed he drank no rum. He inquired the reason. 'O,' said the *emancipated*,' my half-pint a day just pays my rent.' The sensation was great which the relation of this simple fact produced on the colored people present. I could tell you much to gladden your heart of the success that has crowned your efforts for Bermuda. This must satisfy you—'Such a light has been given as, I believe, never will go out.'

LYNCH LAW IN BRIGHTON.

On Thursday evening of last week, Mr. I. CODDING, of Canandaigua, N. Y. an agent of the American Anti Slavery Society, lectured, by request, in the Orthodox meeting-house in Brighton. The audience was large and attentive, but there were some slight indications of dissatisfaction among the rabble without. By request of many respectable citizens, Mr. Codding appointed another lecture for last Sabbath afternoon, at a quarter before six o'clock. This excited the ire of those who worship as a god our glorious Union; and whose peculiar province it is to take care of the interests of their 'southern brethren,' and they determined, if possible, to prevent the delivery of the lecture. For this purpose, the proceedings of a town meeting, holden in August, 1835, wherein the people pledged themselves '*to do all in their power* to PREVENT' *the abolition of slavery*, were printed in a handbill, and copies placed in the pews of the meeting-house, in the course of the day, (Sunday). The following is a copy of the handbill:

PREAMBLE AND RESOLUTIONS,

Adopted at a Town Meeting of the inhabitants of Brighton, legally called for the purpose, on the 24th of August, 1835.

Whereas—It is notorious that for some time past great excitement has prevailed in various parts of the United States upon the subject of immediate and unconditional emancipation of the Slaves at the South—and what is still more important, even the danger of a complete dissolution of our happy Union is threatened—a union cemented as it now is by our mutual consent *that each State should enact such laws as would best secure to its citizens the enjoyment of their several personal and corporate privileges.*

Therefore, We the inhabitants of Brighton, believing it to be our duty, to express publicly our opinion on this momentous subject in our corporate capacity, do *unanimously* adopt the following Resolutions, viz:

Resolved, That fully sensible of our obligations as expressed in the Constitution of the United States, *not to invade the rights of any State in the Union, or permit them to be invaded* without using every effort in our power to prevent it, we do hereby declare our abhorrence of any interference tending to affect *in the least degree the interests of the Slaveholding States*, or that may produce any excitemenent among the slaves, or that in any way or manner shall cause any alarm on the part of the owners of such slaves.

Resolved further, That however we may be induced to believe that many persons have considered that no evil would arise from the immediate emancipation of the Slave population, yet we cannot but think that under existing circumstances, it would not only be a violation of the laws of humanity, but would prove an act of cruelty to the slaves themselves, and being an express infraction of the Constitution, and as we believe *tending to dissolve the Union*, which we do most sincerely deprecate; *we therefore pledge ourselves to do all in our power to prevent it.*

Voted, That the proceedings of the meeting be published in the newspapers by direction of the Selectmen.

Attest, WM. WARREN, JR., *Town Clerk.*

It was expected, probably, that the circulation of this disgraceful handbill would intimidate the lecturer and his friends and induce them to abandon their purpose for fear of Lynch law. In this, however, the mobocrats were doomed to disappointment; for the friends of free discussion went quietly forward, determined to abide the result. The hour for the meeting having arrived, the meeting-house was filled with a highly respectable auditory. After singing and prayer, Mr. Codding commenced his address. He had spoken, perhaps, half an hour, when two ruffians, named Hiram Hill and John Hammond, entered the meeting-house, and marching up the broad aisle, at a quick step, with their hats on, ascended the pulpit, and seizing him by the collar, dragged him down the stairs head foremost, saying, 'You must come out of this, you have no business here.' Some of the auditors went to the rescue, and having released Mr. Codding, they pinioned the arms of the assailants with pocket handkerchiefs, and placed them in the front pews, one on each side of the aisle, under a strong guard. The audience then became quiet, and Mr. Codding finished his lecture without further molestation. In the mean time, application was made to the magistrates for a warrant to apprehend the ruffians, *but it was refused!* One of them was afraid of violating the Sabbath! and the other had the headache, or some other equally powerful disease, which disqualified him for his official duties! At the close of the meeting, and after the audience had principally retired, the rabble entered the meeting-house, rescued their companions, and bore them in triumph to a rum tavern, near by, where they gave three cheers in token of victory!

Hill was arrested on Tuesday, brought before H. M. Chamberlin, Esq., of Cambridgeport, fined $10 and costs, and bound under the penal sum of $200 to keep the peace. Hammond was not found. Albert S. Burlinghame, having boasted that he hired Hill and Hammond to drag Mr. Codding from the pulpit, was also brought up and fined $10 and costs, and bound under a penalty of $500 to keep the peace.

We have no space for comment on this disgraceful affair, even if comment were necessary. The friends of free discussion in Brighton are resolved to maintain their rights. They have appointed another meeting for next Sabbath evening, when it is expected that the Rev. A. A. Phelps will address them. J.

CAMBRIDGEPORT.

Rev. A. A. Phelps has recently delivered two lecturers in the Baptist meeting house at Cambridgeport. The cause is taking strong hold of the people there, notwithstanding the opposition of Mr. Stearns, the Orthodox minister, whose hostility is such that he will not even read a notice of a lecture. Last Sabbath, Mr. Stearns's pulpit was supplied by Mr. R. B. Hall, and we are grieved to learn, that although he professes to be a thorough-going abolitionist, yet *out of courtesy to Mr. Stearns*, he also declined reading a notice of Mr. Phelps's lecture, which was delivered on Tuesday evening. How an abolitionist can reconcile such conduct to his conscience, is more than we can tell; and we are constrained to express our conviction, that it betrays more sensibility to the feelings of a time-serving minister, than to the cries of God's suffering poor. Having expressed our abhorrence of similar conduct in our opponents, we shall not shrink from this expression of opinion in relation to a professed friend. A notice of the meeting was posted up at the entrance of the meeting-house, but it was torn down by a man named Kidder, who has been to the South and returned in love with the 'patriarchal institution.' It was, however, soon replaced. After Mr. Hall pronounced the benediction, Dea. Farwell read the notice to the congregation in his own pew. For this exhibition of his fidelity and christian boldness in the cause of God and humanity, he deserves the thanks of every abolitionist in the land. We hope his example will be followed by others, in places where the minister is recreant to his high trust. J.

An insane negro belonging to Mr. S. K. Blythe, of Fayette, Tenn, set fire to his bed and destroyed himself in the flames. The doors were open and he was called to make his escape; he refused, and walked the room with the most determined *coolness* until he expired in the flames without a groan.

☞ The insanity of this martyr and slave was probably like that which Patrick Henry exhibited, when he exclaimed, 'Give me liberty, or give me death!'

A Slave Case!—A negro belonging to Mr. Fitzhugh, of Baltimore, took the opportunity afforded him by that gentleman's visit to this city, to make his escape. He was Mr. F.'s coachman, and was highly thought of by the family, and until his visit here, appeared to be happy and contented. It is supposed that he was enticed away by some free negroes, with whom he was observed to associate. Search was made for him yesterday, but no trace of him could be discovered. There is a satisfaction in being free, but if we mistake not, it will not be long before the poor fellow will sigh for his old home, and coach and four.—*Rochester Democrat.*

☞ Excellent! It is a satisfaction to be free, but one must sigh to return again to bondage! What nonsense for a 'Democrat' to utter!

ANOTHER CHURCH ON HIGH GROUND.

The Congregational Church in Groton recently passed the following resolutions by an unanimous vote—the minister, Rev. Dudley Phelps, fully concuring therein.

Whereas, slaveholding is a great sin, and is practised by members and countenanced by portions of the professedly Christian churches in our land; and

Whereas, it is believed that a kind, firm and decided expression of opinion by those who consider this practice to be inconsistent with a profession of Christian discipleship, may do much towards the removal of this sin from all our churches and from our entire nation; therefore,

Resolved, that the holding of human beings as goods and chattels is a sin against God, is contrary to the principles of the gospel as well as destructive to the best interests of our country, and ought immediately to cease.

Resolved, That as a church of Christ, and from regard to his holy precepts and to the purity of character to be exhibited by the recognised members of his body, we cannot receive into our communion and fellowship those who are committing the unchristian act of holding their fellow men in bondage. (Passed July 1.)

QUAKERS IN TROUBLE.

The Friends have long been noted for their opposition to slavery, and equally so for opposing it in so mild a way, that the slave-holders cared very little for them. A few have borne a noble part in the modern Anti-slavery effort, but the majority have chosen to stand aloof from co-operation, and flattered themselves that *they* could carry on the abolition cause without provoking opposition. But it seems their day is coming. The recent yearly meetings have nearly all taken up the subject of slavery in their addresses. The Philadelphia address is very plain and faithful. We learn by a letter, that a leading Friend in Richmond has been prosecuted for receiving and distributing the address. A letter before us says, 'The charge is felony, and the penalty if convicted is confinement in the penitentiary for a term not less than two nor more than five years. It has passed through the Mayor's court and grand jury, and an examining court of the justices of the city, and has been sent on to the court where it will finally terminate.'—*N. Y. Evangelist.*

Office of the National Enquirer, Philadelphia, July 24th, 1837.

IMPORTANT FROM MEXICO.

A NEW MINISTER PLENIPOTENTIARY.

We learn by a Mexican paper, just received from Vera Cruz, that SENOR DON FRANCISCO PIZARRO MARTINEZ, long known as the patriotic and efficient Mexican Consul, at New Orleans, has been appointed *Minister Plenipotentiary to the United States.* The statement is copied from the Diario del Gobierno, of a very recent date.

From this it appears evident, that the Mexican Government is fully disposed to make a further effort to adjust the differences between the two nations, by pacific means. And we may add, that she could not have selected a more suitable person, to represent her at Washington, than Senor Martinez. His thorough acquaintance with the politics of this country—his intimate knowledge of the plans and operations of the slaveholders and land-speculators, the instigators and supporters of the insurgent banditti in Texas—his familiarity with our language, manners, and customs—his sterling patriotism, acknowledged talents, and extensive general information—all qualify him, in an eminent degree, for a proper discharge of the duties pertaining to the high and important trust committed to his care. As he had not left New Orleans, previous to his appointment, his speedy arrival at Washington may be anticipated.

A very late letter has also been received from *Col. Almonte.* He fully confirms the recent accounts of preparations for prosecuting the war in Texas; but we cannot expect that much will be done before the close of the dry season, perhaps about the middle of September.

SLAVERY IN BRAZIL.

The following are extracts from a letter of Rev. Justin Spaulding of Maine, Methodist Missionary to Rio Janeiro, dated May 6.

Every thing here presents a strange appearance, especially to a New Englander. The negroes do all the work, both in doors and out. Though some of them are not more than half clothed, yet they appear cleanly; more so than many of the free negroes of New England. It is surprising to see what loads they carry, and how nicely they balance upon their heads. There appears to be several grades of them. Some do the work in the house, some carry goods from place to place, some water, some coffee in large bags, some hauling trunks, &c. What we do in the States with horses and oxen, is principally done here by negroes. I cannot describe to you fully, if I would, their appearance as they carry by their bags of coffee. They go, generally, in companies of ten; one is their captain or leader; one or two carry a rattle box, holding, perhaps, one or two quarts, which they shake continually, and all sing a sort of *sing song*, well nigh as loud as they can; and thus they go upon a sort, as we sometimes say, of moderate, long, dog-trot, keeping exact time—the *rattle*, the *sing song*, and the *step.*

These are all slaves brought from Africa. They pay their masters about thirty *vintens*, or twenty-five cents per day—all they earn over is theirs. Many have in this way actually purchased their freedom and some of them returned to their own country—others are going. There are many different tribes of them and singularly distinguished by different signs or marks. Some of them have, from the top of the forehead down to the end of the nose, what has the appearance of a string of large warts; others have large scars, some on their cheeks, some on their foreheads, arms, backs, &c., done with knives, or burning irons, and by their own mothers, when they were infants, to improve their beauty. The slave trade is now prohibited in this country by law. Yet, notwithstanding I am told there are many inhuman, diabolical wretches engaged in it, smuggling them every month. It is intimated that the subject of the emancipation and colonizing of those who are now here, will come up before the national council, now in session.

SLAVERY IN THE FRENCH COLONIES. In the French Chamber of Deputies, June 13th, the question of the abolition of slavery in the French colonies was revived, incidentally to the colonial budget, by M. de Tracy, who demanded that some measure of emancipation should be immediately brought forward by the ministry, whose apathy on this topic was highly culpable. The Hon. Deputy declared that in his opinion the continuance of negro slavery was a disgrace to the civilization, the morality, and the honor of France. The minister of the marine took upon himself the task of replying to the proposal of M. de Tracy, by observing that the number of negro slaves, whose emancipation was demanded, was 271,000—the price of whose freedom, if purchased at the same rate as had been paid by England, would involve the nation in an expense of 271,551,000 francs (£11,000,000 nearly); and unless the chamber were prepared to lay that additional burden on the people, the question could not usefully be agitated.—*Jour. of Com.*

☞ *The Florida war is not ended.*—The unqualified suggestion of Col. Stone to buy up the Chiefs, is worthy of the man leagued with the Jesuits against the truth, and of sense against liberty. No grave Christian editor would have given publication to such an idea, even in sarcasm.

ANTI-TEXAS CONVENTION.

Twelfth Congressional District—Sons of the Pilgrims, Awake! Awake!!

At a meeting of the citizens of Dorchester and vicinity for the purpose of taking into consideration the fearful and awfully calamitous event which threatens us, THE ANNEXATION OF TEXAS TO THE AMERICAN UNION as a slaveholding country, and to consult upon measures in relation to it, it was voted to recommend to the Citizens of the 12th Congressional District to hold a Convention in the town of Quincy, at as early a day as possible, allowing time to make suitable arrangements.

Voted, That each town in said District, without distinction of party in politics, morals or religion, be requested, as they value liberty of speecch and of the press, as they value the inalienable right of petition; as they value the perpetuity of the union of these United States; as they value that boon which was left as a legacy to the sons of those venerable sires, as lasting as the rock on which they landed, to send a large delegation.

Voted, That our beloved and venerable representative to Congress, JOHN QUINCY ADAMS, the noble and fearless defender of our most sacred rights, be respectfully invited to attend the Convention.

Voted, That the proceedings of this meeting, signed by the Chairman and Secretary, be forwarded to the Editor of the Quincy Patriot, requesting its insertion, and that all Editors of newspapers published in the 12th Congressional District, and throughout the State, be requested to copy them; and if they approve the plan and would be true to the best interests of their country, to recommend it through the medium of their publication. Joseph Richards, *Braintree*, John A. Green, Esq. *Quincy*, H. W. Blanchard, *Dorchester*, were chosen a Committee to designate the day and hour for said Convention. J. P. DODGE, *Chairman*,

ORIN P. BACON, *Sec'ry.*

Dorchester, July 26, 1837.

ACCOUNT *of money received for the Massachusetts Anti-Slavery Society, from July 5th to the 13th.*

Abner Sanger, pledge at the annual meeting	50 00
Ladies of Hanover, to constitute Rev. Abel G. Duncan and Lady Life members,	20 00
Ladies of Franklin, to constitute Rev. Nathaniel Emmons, D. D. a life member,	15 00
Amesbury and Salisbury A. S. S. by A. L. Bailey on account of pledge,	16 50
Collections in Medford by D. H. Forbes in consequence of labors of J. T. Woodbury,	20 00
Thos. Gould of Boston on account pledge of $100, by T. Gould and Son,	20 00
Mr. Nurse of Medway, Collected at monthly concert of Mr. Ide's society there,	24 00
Collection at Salem St. Church 4th of July,	34 52
C. C. Burleigh by I. Knapp,	22 08
	$222 10

HENRY G. CHAPMAN, *Treasurer Mass. A. S. S.*

☞ Is the REV. GEORGE W. BLAGDEN, pastor of the Old South Church, A SLAVEHOLDER? Rumor says YES. Will Mr. Blagden contradict the rumor by saying *No*, or by his silence virtually confirm it? We wait for his reply. J.

PLYMOUTH COUNTY. We learn with pleasure, that Mr. I. CODDING has commenced his labors in this county as an agent. He is an able lecturer, and we have no doubt will accomplish much towards r

LITERARY.

From the New York Mirror.

A LEGEND.

BY WILLIAM C. BRYANT.

Upon a rock that high and sheer
Rose from the mountain's breast,
A weary hunter of the deer
Had sat him down to rest,
And bared, to the soft summer air,
His hot red brow and sweaty hair.

All dim in haze the mountains lay,
With dimmer vales between,
And rivers glimmered on their way
By forests, faintly seen;
While ever rose a murmuring sound
From brooks below and bees around.

He listened, till he seemed to hear
A voice so soft and low,
That whether in the mind or ear,
The listener scarce might know;
With such a tone, so sweet and mild,
The watching mother lulls her child.

'Thou weary huntsman,' thus it said,
'Thou faint with toil and heat!
The pleasant land of rest is spread
Before thy very feet,
And those whom thou wouldst gladly see
Are waiting there to welcome thee.'

He looked, and 'twixt the earth and sky,
Amidst the noontide haze,
A shadowy region met his eye,
And grew beneath his gaze;
As if the vapors of the air
Had gathered into shapes so fair.

Groves freshened as he looked, and flowers
Showed bright on rocky bank,
And fountains welled beneath the bowers,
Where deer and pheasant drank.
He saw the glittering streams; he heard
The rustling bough, and twittering bird.

And friends—the dead—in boyhood dear,
There lived, and walked again;
And there was one who many a year
Within her grave had lain,
A fair young girl, the region's pride—
His heart was breaking when she died.

Bounding, as was her wont, she came
Right toward his resting-place,
And stretched her hand, and called his name,
With sweet and smiling face.
Forward, with fixed and eager eyes,
The hunter leaned, in act to rise.

Forward he leaned, and headlong down
Plunged from that craggy wall;
He saw the rocks, steep, stern and brown,
An instant, in his fall—
A fearful instant, and no more—
The dream and life at once were o'er!

THE PRESSURE.

Let those who are suffering by the present commercial embarrassments, take heed that they do not resort to unsanctified sources of consolation.

Oh seek not comfort from the Wine,
In this thy bitter grief;
The mantling juices of the vine
Can yield thee no relief.
Nor seek, in thy extreme distress,
Oblivion from the bowl—
Thou shalt not there remember less
Thy agony of soul.

Oh seek not *in this* tronblous hour
The Gambler's cursed den;
For once within his baleful power,
And farewell virtue then;
Nor to the unholy, feverish heat,
That gathers there, incline,
If thou wouldst not the wild hot beat
Of a maddened pulse were thine.

Oh look not in gay pleasure's lair
In such a time as this;
The blaze, the beauty, song, are there,
But not consoling bliss.
Nor in the ball-room's witching wiles,
Nor place of glee have part—
For there thy artificial smiles
Would veil a broken heart.

Thy hopes are dark—across the land
God hath his shadow thrown—
Yet who'll rebuke the righteous hand
That touches but its own?
From Him come judgments on our path,
From Him this grievous blow;
Yet rains not from his stores of wrath
Man's *self-inflicted woe*.

Submit!—there's sweetness in the thought
That He in love doth chide;
For avarice He this ill hath wrought,
Perhaps for foolish pride.
Yet this, and more that Heaven can bring,
T'were easier to bear,
Than that which from remorse doth spring,
The soul's unmixed despair!

W. B. TAPPAN.

Philadelphia, May, 1837.

THE CAT SERENADE.

WITH AN EXPLANATORY INDEX.

(The Cat discourseth of the night.)

It is the hour—the dewy hour,
Of fading light and folded flower,
And night and love, and beauty's power,
Meaou.

(And prayeth for his mistress' favor.)

Sweet Tabby from thy garret high,
I pray thee send a loving eye,
And hear thy faithful Tommy sigh,
Meaou.

Now sleeps the moonlight on the hill,
The winds are hushed, the waves are still,
All silent save the bubbling rill,—
Meaou.

(The Cat inviteth his mistress to a banquet.)

O come with me across the street,
And I will spread a noble treat,
Of all that tabbies love to eat,
Meaou.

(The Cat pleadeth his sufferings.)

O bid me not alone depart!
I feel the burning tear drop start—
O speak and heal a bursting heart!
Meaou.

(And describeth his treat.)

And we will have a cosy chat,
For I've a splendid haunch of rat,
Just cook'd to suit a lady cat.
Meaou.

(Showeth why the Cat loveth.)

I love thee for thy whiskered face,
Thy tuneful pur, thine untaught grace,
Those eyes of green—that noiseless pace,
Meaou.

(And why he loveth not.)

I love thee not for hoarded pelf,
Or stolen scraps from pantry shelf—
But oh! I love thee for thyself.
Meaou.

(The Cat waxeth jealous.)

And if another Cat should dare,
With looks of love on thee to glare,
I'll eat him, bodily, hide and hair!
Meaou.

(And prophesyeth his coming death. 'Requiescat in pace!')

Too great I feel this load of wo!
Soon, soon in death I'll slumber low,
And o'er my grave shall catnip grow!
Meaou.

(The Cat exalteth his voice.)

Yet once again, before I die,
I raise my feeble love-notes high,—
And loud, and yet a louder cry!
Meaou—yeaou!—yeau-u-ow!!!

(Poet exclaimeth from a window:)

The fiend torment that squalling cat!
Out! night-fiend, bing vermin! 'Scat!
I'll spoil your beauty, dear! Take that!

(Dischargeth a poker—grand finale of caterwauling.—The cat decampeth.)

MISCELLANEOUS.

From the Boston Advocate.

MISS. MARTINEAU.

There is a great deal of justice in the following communication, and we cheerfully submit to the well deserved rebuke of our correspondent for having attempted to condemn a book before we read it. We formed an opinion of the work from the newspaper extracts. On examination we find that it contains many bold and just opinions. At the same time we are provoked with the author, that she should have destroyed the whole effect of her book, touching our political institutions, by her unjust and ridiculous gossips about a few individuals. The opponents of liberal principles have seized hold of these circumstances, and made the most of them to discredit this book as a mere second edition of Mrs Trollope. It was a great mistake in Miss M. but at the same time, there are so many enlightened, liberal and truly republican views, of our institutions in her book, that it will be read with high satisfaction by all who do not hold to the divine right of one portion of society to elevate itself by standing upon the other.

—

To the Editor of the Daily Advocate:

I think it would gratify most of the readers of the Free Press and Advocate, if you would copy the account given by Miss Martineau, (vol 1, page 27,) of the antimasonic movement.

I have seen, with regret, the occasional remarks thrown out about Miss M. in the Advocate, since the appearance of her book. I can readily conceive that the high toned whig papers should try to crash a work, that is almost wholly devoted to the announcement and vindication of the principles of radical democracy. I can see, too, why certain city papers should wince under her reprobation of mobs and the slavery of opinion. But that you, a man of liberal feelings, should join in the cry raised by such presses, would grieve me, did I not confidently believe that you have formed your opinion, not from reading the whole book, but from the basely garbled extracts in the papers. If you would look over the work itself you would find there intelligent and profound respect for our institutions, and for all our people, *except* the would-be-aristocratic portion of them. It is not too much to say that for one page of censure in her book may be found three of the most glowing, yet discriminating praise.

I am aware that some portions of her work may seem harsh. Her remarks on the Greenfield oration are thought so. Now, so far as her opinion of that performance touches its style or delivery, it is a matter of taste. Many people like Governor Everett's orations. Some do not. I think his manner evidently studied. He wants the last finish, the art to conceal his art. And his compositions lack moral truth. Few men have done more to inflate our national pride and vanity. Instead of resisting those besetting sins he has generally swum with the popular tide, and his flattery is the more dangerous from its eloquence. Miss M. has the same right to judge of these matters that you and I have. As to the imputation on his motives, let him that is not guilty cast the first stone. I am sure it would not be thrown by the Governor's political friends. Few men are more severely dealt with than he in *private*, by the very persons who support him in public. And, after all, our American travellers who visit England never feel restrained from expressing their opinion of the moral character of the public men they meet. Who cries out against an American traveller that repeats the charges of bribery against O'Connell, of drunkenness against Lord Brougham, or of licentious habits against Lord Melbourne, or the Duke of Wellington?

And then a great deal is said about Miss M's charging American ladies with intemperance. Now this is no *general* charge. She certainly speaks of it as a vice sufficiently prevalent to excite alarm. But with the candor which belongs to her character, she immediately adds that to prevent misapprehension, she will state that the extent to which it goes within her knowledge, is seven or eight cases in one city. Now look at this, in connexion with her emphatic caution in her preface, that she does not undertake to compare the United States with England, or any other foreign country, but simply to compare our actual condition with our own standards and professions. I fear it may be ascertained by inquiry, that her statement is not over-charged, and if not, it surely is the part of true friendship to sound the alarm. Our young girls who are drinking their three glasses of sherry a day, under the advice of their physicians, may perhaps find cause to be grateful for the warning. Let us keep cool and beware of the 'cant of hypocrisy.'

I cannot notice here the various objections made to her book. The best answer is to read the book itself. No work has suffered more from the contemptible and unmanly practice of disjoining a sentence here and there from its connexion, and thus making the writer speak sentiments foreign to her heart. In many instances where remarks are quoted by our newspapers, the very next sentence, containing some important qualification is omitted, and a false appearance of harsh and sweeping judgment is given.

I think her opinion of the *corps editorial*, as expressed in these volumes, is at the bottom of much of this unfair treatment. You, sir, have seen the evils and the dangers of professional combinations. I think the newspaper esprit du corps will not induce you to resent too fiercely her opinion of our newspaper press; an opinion which the falsehood and vulgarity of too many of its conductors go far, in the opinion of moderate men, to justify.

I wish you would reconsider your opinion of the book, and form one upon a deliberate examination of it. It is perhaps the most remarkable work ever written by a foreigner on the United States, for its extent of information, its freedom, its sincerity, and its affectionate, yet judicious appreciation of our institutions and people. NORFOLK.

PREJUDICE AGAINST COLOR IN THE LIGHT OF HISTORY.

So much for the *geography* of the question, said Mr. Goodell. Now for a little *history*. The negro you say, is of a degraded race. But who are *you*? An American. A descendant of the Europeans. And the Europeans, who are *they*? *Who?* The noble ones of the earth—the men of literature—of civilization—of science—and of true religion. And from whence, pray, did they derive their literature, their civilization, and their religion? Europeans were hordes of naked barbarians, a few centuries since! Yes, but they drew wisdom from the Greeks, the Romans, the Hebrews; and they are drawing fresh lessons still. See those ponderous volumes of classic and sacred literature. But whence, I pray you, did the Greeks, the Romans, the Hebrews, derive their civilization and their letters. The Greeks and Romans were once savages. Abraham, Isaac, and Jacob were plain men, dwelling in tents. No record is made of their literature. When God determined to make them a great nation, in what school of learning did he train up their appointed legislator, deliverer, and guide? "*Moses* was learned in all the wisdom and knowledge of the *Egyptians*." To whom did the Greeks and Romans look up for instruction in letters and the arts? To the *Egyptians!* Where did the wealthy citizens of Rome and Athens, in their prouder days, send off their princely sons for education, as some among us now send their fair sons to the universities of Europe? They sent them to *Egypt—to Ethiopia*. But who are the Egyptians and Ethiopians? *Negroes!* Yes, negroes; with woolly hair, flat noses, and jetty skins: for thus are they described by Herodotus, the prince of historians, who journied among them. The statue of Sphynx, one of the seven wonders of the world, surviving the wreck of centuries, exhibits the e same features at the present day. In what page of ancient literature, I pray you, is it written that the Africans were accounted an inferior race? *Inferior*, did I say? The Romans were wont to mention "the most excellent Ethiopians." The Greeks imagined their deities resided among them. Minerva, the goddess of wisdom, was supposed to have been an African princess. Atlas, whose shoulders sustained the world, and even the great Jupiter, Ammon himself, were located by the Mythologists, in Africa. These fables teach us who were then accounted the nobles of the human race.—*Speech of William Goodell.*

TEXAS.—We commence to-day copying a series of articles on the important question, whether Texas is to be admitted into union with these States or not. We design to speak out, in future, constantly and distinctly on this subject, until the question is settled. It is time for the friends of freedom to speak out. Let those, and those only, keep silence who would perpetuate a system of piracy and murder until the Most High shall sink this Sodom in devouring fire. Whoever has a word to offer for the bleeding slave, for himself, for his country, or for posterity, now is his time to say it, before the commencement of the next session of Congress. *Vt. Telegraph.*

From the Emancipator.

IMPORTANT FACTS.

By the kindness of a friend who is examining the history of the United States in relation to slavery, we have been put in possession of some interesting and important facts, and have the promise of more. We give below an extract from the secret journal of the old congress, which ought to go a great way to settle the question whether slavery contributes to the strength of a state. Here is the sure light of *experience*. In the hour of danger it was recommended by a committee, a majority of whom were *southerners*, to raise colored troops and hold out *emancipation* as the reward to secure their good faith: and this avowedly to prevent *insurrections* and *desertion* to the enemy!! Why was there no northern statesman, to thrust this choking fact down the throats of Hayne and Mc Duffie, when they had the effrontery to claim on the floor of Congress that slavery contributes to the military strength of the country?

Again, this fact gives strong confirmation to the position of John Quincy Adams, that, under its *war powers*, Congress has a right to abolish slavery throughout the States. We believe the speech of Mr. Adams carried conviction to multitudes of northern minds, which had never viewed the subject in this light before. Let the fact below be duly weighed, and it must bring to the same conviction every unprejudiced man. Here, then, is matter for serious consideration by slaveholders. Let them plunge their country into war, as their anti-Indian, and anti-Mexican aggressions, if persevered in, must ultimately do, and the nation will be ready for a general abolition act. Even South Carolina will be obliged to send her Hugers, her Haynes and Mc Duffies to apply for authority to raise negro troops—and Congress will be ready to make more thorough work than it did in the revolution. Here is the extract:

'MARCH 29, 1779.

'The committee, consisting of Messrs. Burke, Laurens, Armstrong, Wilson and Dyer, appointed to take into consideration the circumstances of the Southern States, and the ways and means for their safety and defence, report. * * * *

That the State of South Carolina as represented by the delegates of the said State, and by Mr. Huger, who has come here by the request of the governor of the said State, on purpose to explain the particular circumstances thereof, is unable to make any effectual efforts with militia, by reason of the great proportion of the citizens necessary to remain at home to prevent insurrections among the negroes, and to prevent the desertion of them to the enemy.

That the state of the country and the great numbers of those people among them, expose the inhabitants to great danger from the endeavors of the enemy to excite them either to revolt or to desert. That it is suggested by the delegates of the said State, and by Mr. Huger, that a force might be raised in the said State from among the negroes, which would not only be formidable to the enemy from their numbers and the discipline of which they would very readily admit, but would also lessen the danger from revolts and desertions, by detaching the most vigorous and enterprising from among the negroes * * * * * *

Whereupon

Resolved, That it be recommended to the States of South Carolina and Georgia, if they shall think the same expedient, to take measures immediately for raising three thousand able bodied negroes.

That the said negroes be formed into separate corps, as battalions, according to the arrangements adopted for the main army, to be commanded by white commissioned and non-commissioned officers.

Resolved, That Congress will make provision for paying the proprietors of such negroes as shall be enlisted for the service of the United States during the war, a full compensation for the property, at a rate not exceeding one thousand dollars for each active able bodied negro man of standard size, not exceeding thirty-five years of age, who shall be so enlisted and pass muster. That no pay or bounty be allowed to the said negroes, but that they be clothed and subsisted at the expense of the United States.

That every negro who shall well and faithfully serve as a soldier to the end of the present war, and shall then return his arms, be emancipated and receive the sum of fifty dollars.'—*Secret Journal of the Old Congress*, Vol. I. p. 105–107.

TWO FACTS.—1. '*Southern Board of Foreign Missions.* J. Adger, Charleston, S. C., Tr. For Sandwich Island Mission, 500; for Mission to Nestorians, 500; for Ceylon Mission, 500; deduct amount acknowledged in June, 460; 1,040,00

Missionary Herald, for July, 1837.

2. The editor of the Michigan Observer says, of a 'Reverend Speaker' who lately preached at Detroit:

'He took occasion to warn the members of our churches against so far abandoning their appropriate work, as to be found ranging themselves in the anti-slavery ranks. Ministers of the gospel, especially, were admonished to take care how they engaged in a political manœuvre, the object of which was to overthrow the laws of other States. He then spoke of the comparatively favorable circumstances in which our slave population was placed. To set off their advantages, he contrasted their condition with that of the down-trodden castes in heathen lands, and averred with great vehemence, that 'if our missionaries should succeed in raising up these degraded castes to a level with the slave under the protection of his master, they would bestow emancipation upon the world.'

Will Mr. Isham be so kind as to inform us whether we are right in our suspicion, that this 'Reverend Speaker' was the General Agent of the American Board for the Western Reserve and Michigan?

But whether we are right or not, we cannot be wrong in this, viz: that receiving the money of slaveholders to send a gospel which *all* slaveholders *practically vilify*, to the Sandwich Islanders, the Ceylonese and the Nestorians, tends to harden the hearts and blind the eyes of all concerned, to the woes and wrongs of our brethren in bondage!—*Ib.*

Another Slave Case.—A colored man named Charles, was brought before the Recorder and claimed as the slave of Dr. Fearn of Mobile. It appeared that the brig Lyon left Mobile for this port in the latter end of last May, and a few days after she went to sea, the colored man, now brought before the Recorder, was found secreted on board the vessel, and on further enquiry it was ascertained that he was the slave of Dr. Fearn of Mobile, from whom he had eloped. In consequence of this discovery, as soon as the Lyon reached New York, her captain, William Sherman, immediately took the necessary steps to secure the slave and thereby exonerate himself from the penalty which the laws of Alabama have imposed upon persons who furtively remove a slave from that State. The slave was accordingly brought before the Recorder, and an affidavit presented to him of Dr. Fearn's ownership, and the Recorder immediately issued a warrant to Capt. Sherman, authorizing him to send the slave back to Mobile.

The following is a section of a law of this State, under which the Recorder granted the warrant.

'Whereas, if any person of color, owing service or labor in any other State of the United States, shall secrete himself on board of a vessel lying in any port or harbor of such States, and shall be brought into this State in such vessel, the captain or commander thereof, or his agent, may seize such person of color, and take him before the Mayor or Recorder of the city of New York. The officer before whom such person shall be brought, shall inquire into the circumstances, and if it appears upon proper testimony, that such person of color owes service or labor in any other State, and that he did secrete himself on board such vessel, without the knowledge or consent of the captain or commander thereof, and that by doing so he subjected such captain to any penalty, such officer shall furnish a certificate thereof to such captain or commander, which shall be a sufficient warrant to him, to carry or send such person of color to the port or place from which he was so brought as aforesaid.'

Journal of Commerce.

Northern Slaveholders.—It is confidently stated, that among the recent failures in Boston, is a merchant, who had expended two hundred thousand dollars in purchasing a plantation in the Island of Cuba, which he had "stocked," by direct importations of negroes from the coast of Africa!! And this individual is a native of New England; a yankee by birth and education!!! Of what use, ask our opponents, is the discussion of slavery at the North? Facts like the above, show the use. The day of judgment will only reveal the whole number of northern slaveholders. In justice to our countrymen in the slave states we must say, we are fully persuaded that the mobs, slanders, &c. against the abolitionists, have come chiefly from northern slaveholders and speculators, and their relatives and friends.—*St. Albans (Vt.) Journal.*

SOUTHERN ARGUMENT.

'Rail on then,' brethren of the South,'
Ye shall not hear the truth the less.'

The Darien Telegraph took the following notice of the abolition doings of Massachusetts.

Abolition Proceedings in Massachusetts—Non-Intercourse.—It is with deep mortification that we read of this state having given its legislative sanction to the foul designs of the abolitionists. We did hope that the day was far distant, if it ever would arrive, when a single state could be found that would countenance, by legislative action, the traitorous proceedings of ARTHUR TAPPAN, and his coworkers in iniquity; but it seems we were mistaken, and old Massachusetts has betrayed the cloven hoof. But will the Southern States look on with complacency and see their dearest rights trampled under foot? We hope not. We trust that they will exhibit the spirit of freemen—and show to the world that they are able to maintain their institutions—and preserve their domestic hearths from violation.

We think the time has approached, when the South should speak on this point as one man: all local jealousies and party distinctions should be flung to the winds. *Let the people of the South hold Conventions and interdict the importation of a single yard of cloth or any other article manufactured in Massachusetts—and not permit a solitary bale of cotton, to find its way,* (directly, at all events,) *to that state, until its legislature shall repeal the obnoxious resolutions which have lately passed that body almost unanimously.*

If the south does this, the head of the monster will be struck off; and more will be done to check the career of abolition in the North, than could be accomplished by the most fervid eloquence—or the most cogent reasoning that the gifted orator, or the enlightened patriot could make use of.

THE COST OF WAR.

The incidental losses of war are from three to five times as great as its direct expenses; and yet its ships and fortifications, and arms, and ammunition, and other engines of death and devastation, cost an incredible amount of money.

The expenses of a single war-ship in actual service are more than *one thousand dollars a day*; and there are in Chistendom between two and three thousand such ships. England lavished upon Lord Wellington, for only six years' services, nearly $5,000,000. In twenty years from 1797, she expended an average of $1,143,444 every day—*more than a million of dollars a day for war alone*; and in one hundred and twenty-seven years, her war-debt grew from less than *five millions* to more than FOUR THOUSAND *millions of dollars*. She spent in our revolutionary war about $600,000,000; and the wars of Chistendom, during only twenty-one years from 1793, cost barely for their support, beside many times more in incidental losses, nearly FIFTEEN THOUSAND MILLIONS OF DOLLARS! six or eight times as much as all the coin in the world!!

Just think how much good might be done with such a sum. To keep every family on earth supplied with a Bible at one dollar a-piece, would not take $10,000,000 a year; the expenses of a common education for all the children on the globe, would not exceed $250,000,000 a year, for those in the in the highest branches $150,000,000; ministers of the gospel, with an average salary of $500 each, could be furnished one to every thousand souls for $400,000,000—in all, $810,000,000; while the bare interest at 6 per cent, on the war-expenses of Christendom for only twenty-one years, would bring an annual income of $9000,000,000; ninety millions more than would be requisite to support the institutions of learning and the Christian religion for the whole world!

Did you ever inquire how much *we* have spent for war? In eighteen years from 1816, a period of peace, we paid for war purposes nearly $400,000,000 and less than one sixth of that sum for the peaceful operations of government. In forty-one years from 1791, our entire expenses amounted to more than $842,000,000, of which only a little more than 37,000,000, one twenty-third part of the whole, were for civil offices. The war system costs us, in one way and another, not less than $50,000,000 a year even in peace; an average of more than $137,000 every day! All the expenses and losses of war to our nation since the beginning of our revolutionary struggle must be more than TWO THOUSAND MILLIONS OF DOLLARS!—the very interest upon which amounting at six per cent. to $120,000,000 a year, would more than defray all our necessary expenses of education, religion, and government *without the war system!*

Who pay all this? Who endure all the other evils of war? Who can, if they will, put an end to this fell destroyer? THE PEOPLE. And will they not do it? Let them ALL resolve to *have* it cease, and it *will* cease.—*Advocate of Peace.*

From the New Orleans Picayune, July 6.

Yesterday we received the 4th number of a new paper commenced at Nacogdochez, called the 'Texas Chronicle.' From the Chronicle we learn that peace has been restored to the frontiers, and that the volunteers who promptly stepped forward to its defence against the depredations of the Indians, have all returned to their homes. The companies that went out in pursuit of the Indians, ascertained that three companies of Indians, consisting of about one hundred and fifty each, had come down some time previous, to our frontier: one company down the Navasoto, one down the Brassos, and the other down the Trinity. It has evidently been these parties that have committed the recent depredations; they report that the main body of the Indians are above the Cross Timbers.

The Chronicle is rank for the invasion of Mexico. The following is a paragraph from the paper of the 20th ult.

'We have long since been perfectly satisfied that our only chance for peace with Mexico, was to carry the war into her own territory; we are now more strongly persuaded of this fact than ever. It is our best policy to do so as soon as we can properly get up an expedition of this sort; and as soon as we take the bold and laudable stand, that Mexico shall acknowledge our independence, or that she shall pay the forfeit of her ignorant stubbornness, we shall neither be wanting in money nor men, to carry the war vigorously beyond the Rio Grande.'

COLORED PEOPLE OF PHILADELPHIA.—The colored people in Philadelphia have fifteen churches belonging to them, a number of them brick buildings, which, together with their Halls, are worth 172,000, dollars. They have thirty-four ministers; seventeen Sunday schools; a public library, consisting of about 500 volumes, besides 8,333 volumes in private libraries; three debating societies; three Literary societies; two tract societies; two Bible societies, and two temperance societies.

The colored people of Philadelphia pay annually for house rent, 108,121 dollars; for ground rent, 2,777 dollars; for water rent, 260 dollars; and for newspapers, 1,568 dollars; A committee recently appointed to investigate how much property the colored people possess had not time to ascertain the amount of more than about two-thirds of the whole population, before they were required to report. It appeared, however, that these two-thirds possessed in real estate 500,000 dollars, and personal property 220,306. Is it for our *interest* to drive away such a people.

Of these colored people who have emigrated from other states to this state, many are the children of wealthy white planters at the South, by their slaves. Feeling affection for their own children they have sent them to a free state, and settled handsome fortunes upon them. The name of one colored family might be mentioned which has thus brought 100,000 dollars into the state;—that another, which has brought from 50,000 to 75,000 dollars and the names of a number, all of whom are known to the writer of this, who have brought from 5,000 to 50,000.—*Facts for the People.*

Antiseptic property of Honey.—The ancients used sometimes, to put dead bodies into honey, in order to preserve them from putrefaction. According to Statius, the body of Alexander the Great was so deposited. Honey was also poured upon Tryian purple, to keep it fresh; and some that had been thus preserved unimpaired for 100 years, was found at Susa by Alexander the Great. The best mode of conveying grafts of trees, cutting the vines, &c., at a distance, is to place them in a tin case or cylinder filled with honey. The honey hermitically excludes the air, and cuttings so preserved will vegetate many months after they have been packed. —*Conversations on Nature and Art.*

DEATH OF NATHANIEL MACON. The venerable NATHANIEL MACON of North Carolina, died on the 29th ult. at his residence near Warrenton in the eighty third year of his age. Mr. Macon was a member of one or the other branch of Congress without intermission, almost from the formation of the present Govement down to the year 1829—when he voluntarily retired from public life.

ABORIGINAL POLEMICS.

A late number of the 'Christian Register' contains a curious paragraph, entitled 'A new Mode of Preaching to the Indians.' Some worthy missionary, it seems, met a band of Osages returning from a victorious expedition against the Pawnees; they were intoxicated with success; they had destroyed a town, and brought off six hundred scalps, together with a bag full of scalps of white men, (supposed to belong to a party of Indian trappers who were missing) of which they had plundered the Pawnees. As the Indians have the impression that the missionaries have some authority, as if they were agents of the United States Government, they will listen when they preach, with apparent respect. Several addresses were made to them—and, as may be supposed, against war. This was soon found to be unpalatable doctrine. Their ears were closed, and their heads turned away impatiently. No effect seemed to be produced, and the assembly was dismissed. The Indians then prepared to hold a grand scalp dance. The scalps were hung aloft on a pole, and a large fire being kindled, they danced around it, to the sound of rough music, till midnight. The missionaries went to the lodge prepared for them to sleep—'but I,' says the writer, could not rest. Finding an interpreter, I returned to the revel, and taking advantage of a pause in their dancing, I lifted up my voice, so as to be heard by them all and exclaimed, 'I am for war! I want to make a war party.' Here was a great shout. 'I am going to make a war talk.' Again they shouted; when alluding to their customs, I proceeded—'My text, or starting point, I will take from the good book.' Here again they shouted, as if rejoicing that a missionary and the good book were in favor of war, and they then pressed close around me, listening with breathless attention.

I proceeded and announced my text—'Fight the good fight of faith;' after which I gave them a discourse, of which the following is an outline: First, who is the leader in this war? Not Mad Buffalo, or other chiefs whom I named, but the Lord Jesus Christ. 'And who was he?' burst from a thousand lips. Here I described the character and work of the Lord Jesus. Second, who are the enemies? Not the Pawnees; not the Camanches, &c; but their sins; Satan; their wicked hearts. Here I embraced the opportunity to describe their spiritual enemies. Third, what are the weapons of this warfare? Not the tomahawk; not the scalping knife; nor the bow and arrow; but the bible, prayer, &c. Here I described the weapons of spiritual warfare. Fourth, what is the victory for which we fight? Not to enjoy the scalp dance, &c; but eternal life; and here I spoke of the nature of heaven, as a holy and spiritual place. I sought in this manner to preach the gospel to their conceptions; and for four hours, during which this scene continued, they forgot their amusement, and manifested not the least sign of impatience. The good man we fear, here mistook Indian politeness for a wholesome interest in his discourse, judging by the simplicity with which he gives the result of his preaching in the following passage: 'During this *talk* some of the shrewdest questions were put to me, denoting that I had to deal with quick and penetrating minds. While describing the crucifixion, I was interrupted by a chief with the question, "Who killed this good Saviour? Was it the Osages?" "No." "The Pawnees?" "No." "Then it was done by white men. Ah, brother, see: white men are worse than Indians. Indians kill their enemies when they come to burn and destroy their wives and children, but not their friends. But the white men killed their great friend. No Indian would kill such a good and kind being as you say Christ was.'—[*N. Y. Mirror.*

[From the Protestant Vindicator.]

A CHRISTIAN POLEMIC.

'My principal method for defeating heresy,' says John Newton, 'is by establishing truth. An individual proposes to fill a bushel with tares; now if I can fill it first with wheat, I defy his attempts.'

This is one of those superficial sophisms, which captivates by its quaintness. It is a kind of sally of wit, substituted for a sober argument, or a wise maxim. It is a matter of surprise that such a mind as Newton's did not see through its sophistry. But the amiable Newton did not do to stand up in the armour of a stern polemic, or the ardent defender of truth. He delighted to move in the atmosphere of love and beauty, and grace; within the drawing-room, as it were, of Christian fellowship; in that lovely circle where no error haunts, and no heresy coils its tail and raises its crest. Others he left to do their duty at the castle gate, and in the breach of the wall, under the battering cannons of the invading foe;—pressing on the fortress of Zion.

The good Newton forgot that error and depravity had filled 'the bushel' with chaff before he had even began to put wheat into it. It would be quite an accommodation indeed, and a high degree of obliging kindness on the part of the pope, and the priests, and also on the part of the devil, the world, and the flesh, to stand quietly and politely by, and hold the chaff in their hands, and wait with a condescending smile of submission, until the good Newton, or we should fill up 'the bushel measure' with goodly grains! But in fact the struggle is to get a hold of 'the bushel' out of the hands of the enemy; it costs a struggle to turn it upside down; to clear it of the chaff and filth already crammed into it by the officious and ever ready cunning of the potent enemy; then it costs us no small trouble to pour in the wheat, grain by grain; and it costs us a constant struggle, and it requires a ceaseless watchfulness to prevent the enemy, at every moment, from mixing up more chaff than we can get wheat into it.

With Cecil we would therefore drive this vulgar and shallow sophism out of the republic of letters and theology.

The truth is this,—it is as great a virtue to contend, to wrestle, 'to antagonize,' for the truth, as it is to 'speak the truth in love.' We must *not* 'answer a fool according to his folly,' on certain occasions. On other occasions, however, we are instructed to 'answer a fool according to his folly.' We must invariably defend truth with firmness; and while it is done in perfect love to men's souls, we must 'rebuke error sharply.' Some appeal to our Lord's tenderness and pity, and most sweetly constraining manner of teaching. This we must imitate most piously and steadily. But we must remember that our Lord when he did rebuke, did give utterance to his rebuke in terrific thunder. And we can never forget that John and James, while they breathed the atmosphere of love, and melting tenderness and charity, were also "*the sons of thunder!*"

Besides, amid the insipid sentimentalism and whinings about charity, some take care to forget that genuine charity 'rejoices in the truth.' She is not the hackneyed and suspicious fair one who lavishes her smiles and blandishments on the vilest stranger and outcast, and marauder: assailing truth as well as her own husband and children.

We reckon that boldness and love, charity and unyielding love of truth, the most polished courtesy, and the full armour of God's truth, and of science, should ever be the ornaments and graces of the christian defender of the faith, and editor of a religious paper. The polemic is not a ruffian, or a duelist; neither is he a coward, or a milk sop.

BENEVOLENCE OF CHRIST.

Jesus Christ came into the world as the embodied love of God. He came and stood before the world with the hoarded love of eternity in his heart, offering to make us the heirs of all its wealth. He so unvailed and presented the character of God, that every human being should feel it to be looking on himself, casting an aspect of benignity on himself. 'He pleased not himself.' He did nothing for himself; whatever he did was for the advantage of man. Selfishness stood abashed in his presence. 'He went about doing good.' He assumed our nature expressly that he might be able to suffer in our stead; for the distinct and deliberate object of pouring out his blood, and making his soul an offering for sin. He planted a cross, and presented to the world a prodigy of mercy of which this is the only solution, that he 'so loved us.' He took our place in the universe, absorbed our interest, opened his bosom, and welcomed to his heart the stroke which we had received.

And in all he did, he thought of the world. He loved man as man; he came as the light of the world. He came and stood as the centre of attraction to a race of beings scattered and dissipated by the repulsive power of selfishness. He proposed by the power of the cross to 'draw all men unto him.' His heart had room for the whole race; and opening his arms, he invited all to come to him. The whole of his course was a history of pure and disinterested benevolence; one continued act of condescension; a vast and unbroken descent from the heights of heaven, to the form of a servant, the life of an outcast, the death of a malefactor. His character is a study of goodness—a study of the universe; it is the conception of a Being of infinite amiableness, seeking to engage and enamor the heart of a selfish world. The world having lost the original idea of goodness, and sunk into a state of universal selfishness, his character was calculated and formed on the principle of a laborious endeavor to recall the departed spirit of benevolence—to baptize it afresh in the element of love.—*Harris' Prize Essay.*

(For the Daily Evening Advertiser.)

MESSRS. GERRISH & EDWARDS:

HAVING left the city for the purpose of soliciting aid to relieve the 'Abyssinian Religious Society of Portland' from embarrassment by debt, and, having noticed during my absence an advertisement in the Daily Evening Advertiser, of Portland, said to be the proceedings of the male members of the 'Abyssinian Church and Society,' the object of which is obviously to defame my character, and retard my progress in procuring funds for the use of the 'Abyssinian Religious Society of Portland,' I returned to this city for the purpose of defending my character against that unjust attack, and since my return I have noticed another article published in the Daily Evening Advertiser, charging me with travelling under false pretences; of collecting money and with appropriating it to my own individual purposes. I think it my duty to state that I have instituted a suit against the authors of said libelous articles, which will be tried at the next term of the Supreme Judicial Court, in Cumberland County, and as the case will undergo a judicial investigation I shall not at present remark farther upon these libelous publications. I will however, state, that as regards my standing as a minister of the gospel, I have sufficient testimonials to substantiate myclaim to that character, and, also, to show that I am fully authorised to act as an agent for the Abyssinian Religious Society of Portland.

SAMUEL W. CHASE.

PORTLAND, June 21, 1837.

SITUATION WANTED.

A lad of sixteen years wishes to obtain a situation as apprentice at the carpenter's business, or farming, in some town, not over thirty miles from Boston. For habits of industry, morals, character, &c, he will give satisfactory references. Address J. C. No. 25, Cornhill, Boston Mass.

July 21th, 1837. tf

BOARDING.

MRS. C. J. LEWIS has removed her boarding house, from No. 7 West Centre St. to No. 2 Bridge Court, George st. where she is ready to accommodate genteel persons with Board on reasonable terms. Inquire at J. W. Lewis's Black-smith shop, No. 70, Cambridge st. or at the Anti-Slavery Rooms, No. 25 Cornhill. July 21.

MARLBORO' HOTEL.

THE subscriber would give notice that he has taken the MARLBORO' HOTEL, and shall be ready July 4th, to see his friends. The house has been thoroughly repaired, enlarged, and newly painted and papered. The furniture and bedding are new, and the accommodations in every respect are believed to be equal to any other Hotel in the city. No pains will be spared to furnish the table with every variety the market affords. *Efforts will be made to furnish the table with the products of fair labor*, and provision will also be made for those who prefer vegetable diet. Religious worship will be regularly maintained every day, and as far as possible to prevent, no company will be received or bills settled on the Sabbath. No smoking allowed. The Hotel will be kept *entirely* on the Temperance principles, and while not a particle of intoxicating liquor will be sold or used, it will be a quiet home for gentlemen travelling with their families, as well as for others. There are several suits of rooms for the accommodation of small families as permanent boarders. Application for permanent boarders will be received at the Hotel every day.

June 30. N. ROGERS.

NEW AND VALUABLE.

JUST published, at No. 25 Cornhill, a neat pamphlet of 36 pages, entitled Slaveholding weighed in the Balance of Truth, and its comparative Guilt illustrated. By Rev. Charles Fitch, pastor of the First Free Congregational Church, Boston.

In this work the author, in a very clear and lucid manner, institutes a comparison between seven practices, generally acknowledged to be flagrantly wicked, and shows beyond the possibility of cavil, that they fall far short of slaveholding in guilt. Price $5 per hundred, 75 cts. per doz., 3 cts. single.

THE GRAHAM JOURNAL,

OF Health and Longevity: published weekly by DAVID CAMBELL, Boston, Mass. This periodical has now reached its 14th No., and is becoming more interesting every week. The first volume will contain 300 pages, large octavo; and is offered to subscribers at the low price of one dollar in advance, or $1,50 at the end of the year. New subscribers can be furnished with all the back numbers.

This paper is a JOURNAL of *facts*, illustrative of the great principles taught by DR. SYLVESTER GRAHAM, in relation to health and long life.

June 30. 3w

AMERICAN ANTI-SLAVERY ALMANAC FOR 1838.

N. SOUTHARD, *Editor.*

THE American Anti-Slavery Almanac, for 1838, will be published on the 1st of July next. No pains or expense have been spared in producing a valuable Abolition Tract. The calculations and engravings cost $150. It will contain articles from the most prominent friends of Abolition in the country. It also comprises facts and information concerning slavery, which cannot fail to render it interesting to the friends of Abolition, and a terror to slaveholders.

The calculations are got up with great care, by an experienced gentleman, who has been for many years devoted